THE NOVELTIE OF POPERIE,

Discovered and chieflie proven by Romanists out of themselves.

ISA. 6. 16.
Ask for the old path's, where is the good way, and walk therein.

TERT. L. 2. CONT. MARCION.
Omnino res Christiana sancta antiquitate constat, nec ruinosa rectius reparabitur, quàm si ad originem reducatur.

By William Guild, D. D. and Preacher of Gods word.

ABERDENE,
Printed by IAMES BROWN, 1656.

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The worshipfull, and worthie of all respect, DAVID WILKIE Dean of gild of Edinburgh.

Worshipfull Sir,

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side, being herein like the Gibeonites, *who tho they dwelt near hand, yet pretẽded that they wer come frõ a far, or like the* Pharisees, *who deryved the leaven of their new and corrupt doctrine from the verie chayre of* Moses *it self.*

The second is, the imputation of Noveltie *to us, and laying that foule aspersion on the faire face of trueth and of our professiõn, as (tho like* Elihues *confession of himself* Iob, 32. 6.) *the same were but young and of yesterday, but theirs (like* Iobs *other friends) wer onlie old or ancient, which imputation indeed is no new tricke of enemies to the Trueth, seing we see the same aspersion cast on our Saviours and his Apostles doctrine,* Act 17. 19. *and whereby also* Pagans *laboured to make the Christian religiõ at first odious to the world.*

But we are content to be tryed by Antiquitie, the old way (*as* Ieremie *speakes* 6. 16.) being the only good

way,

way, and (*as* Tertullian *sayeth cap.* 4. *ad* praxeam) That, that onelie is trueth which is first and most ancient, *as that was the good seed onelie which was first sowen in the Masters field, it being tares onlie which were sowen later by the envyous enemie.*

Therfore we must distinguish betweene Antiquitie of Trueth, *which is like the Legitime, & first borne, & betweene* Antiquitie of Errour, *which is later and of a bastard broode, which made our Saviour to oppose to this, Matth.* 5. (it was said of old,) *this other speech of his* (but from the beginning it was not so) *by which sort also of primitive antiquitie* Ierusalem *was sometimes a* faithfull Citie (*as* Isaiah *calleth her,* 1. 21.) *but afterwards by the other sort* became a Harlot, *& as* Ezekiel *also speaketh* 23. 43. waxed old in her adulteries: *even as* Rome *in likemanner was first famous for her*

faith-

faith throughout the world, by holding the antiquitie of trueth. But thereafter like Ieruſalem *making defection to errour and Idolatrie, ſhee hath in likemãner* played the Harlot, & waxed old in her Adulteries. *Whoſe followers (as* Demetrius *cryed up their great* Diana *of* Epheſus, *or the Iewes, the* Temple *of the Lord.) ſo, tho they in likemanner cry up the* holie Romã Church, Mother and Miſtreſſe of all other, *yet juſtlie we may reply, as is ſaid of her,* Revel. 17. 5. *That ſhee is a mother indeed, but the* Mother of harlots and abhominations of the earth, *and ſo, old indeed, but (as* Ezekiel *ſpeaketh) old in adulteries, and who* becauſe of the multitude of her whoredomes *(as the Prophet* Nahum *ſpeaketh* 3.4.) is the miſtres of witch-crafts, whoſe skirts the Lord hath diſcovered upon her face, and will more and more ſhew

the

the Nations her nakednes, and the Kingdomes her shame, who at last shall hate the Whore, (as *Revel.* 17. 16.) make her desolate, eate her flesh, and burne her with fire, for strong is the Lord who judgeth her.

Howsoever therefore they upbraid us with Noveltie, *who are of that Apostaticke Church of* Rome, *and synagogue of Antichrist, yet it shall bee seene (God willing) by this ensueing Treatise. That as* Potiphars *wife was onlie guiltie of that foull aspersion, wherwith shee accused innocēt* Ioseph: *so that they in likemanner are onelie guiltie of that aspersion of* Noveltie, *which they impute to us and to our profession, and that their doctrine is neither that first sowen seed in the Lords field by his Apostles, whereanent* Paul *sayeth* Gal. 1. 8. If an Angell from heaven should teach any thing beside

side that which we haue taught, let him be accursed, *nor yet consonāt thereunto, but altogether disagreeable and dissonant therefra, and like the supersemination & mixture of the tares by the envyous enemie in the* LORDS *field.*

Which paines I haue Dedicate to you (Sir) *as a pryme lover of the Trueth, and promover of learning, to whom by Divine providence as the patronage of six Bursers of Philosophie in the Universitie of* Saynt Andrewes & Leonardin *Colledge thereof now belongeth, founded by that worthie and never to be foregotten Principall thereof* Master ROBERT WILKIE *of happie memorie. So your godlie care and conscientious manageing therof, with your loue to that place, which oweth so much to you and to your surname, hath moved mee in this barren age of encouragements to vertue and learning, to*

single

ſingle you out as fitteſt and moſt worthie to whom my pen and paines may contribute their beſt reſpects, the increaſe of whoſe proſperitie and happineſſe everie way, I ſhall ever wiſh who am

Sir,

Your's moſt affectionatlie devoted.

William Guild.

The Noveltie Of Poperie.

Chapter I.

That the moſt Auncient Religion, is onelie true and Catholicke.

THere can bee no better direction in matter of Religion, than that of the Prophet, ſaying, *Stand in the wayes, and ſee, and aske for the olde way, which is the good way.* Neyther can there bee a greater preſcription againſt Hereticall pravitie, than that of our SAVIOVR'S, *from the beginning, it was not ſo.* Or can

Ierm. 6. 16

Math 19. 8.

Or can there bee a surer preservatiue against the seduction of those who speake lies in Hypocrisie, than that which is set downe by the Apostle S. IVDE: to wit, *Earnestlie to contende for that Fayth which was once delyvered to the Saynctes*? to wit, at the beginning: and therefore, who are sayde to bee built onelie (as the Apostle speaketh), vpon the foundation of the Apostles, and Prophets; IESVS CHRIST Himselfe beeing the Corner-stone.

Iude 3. 4.

Ephes. 2, 20.

Therefore, as it was PAVL's Protestation to the CORINTHIANS, *That what hee receaved of the LORD, that onelie hee delyvered vnto them*; So it was his precept to TIMOTHIE, and TITVS, *To holde fast that forme of sound doctrine, and word of Fayth, which they had beene taught, and had heard of him.*

1Cor. 11, 23

2Tim. 1. 13. Titus 1. 9.

It was the primitiue Churches practise in lyke-manner, next to

these

theſe Apoſtolicall tymes, (as witneſſeth *Lyrinenſis*) not to delyver their owne inventions to poſteritie; but to holde faſt onelie that which they receaved from their Predeceſſoures: ſo that as anie one more flowriſhed in Religion (ſayeth hee,) the more hee with-ſtood ever anie newe inventions. Whence it is, that the Church was called a diligent, and warie preſerver, of theſe doctrines of Fayth, which were concredit vnto her, without changing anie thing ever therein: without diminiſhing therefrae, or adding anie thing thereto, (ſayeth the ſame Father.) Her teachers venting that which was concredit to them, not invented by them, which they receaved, not excogitate, and not anie brood of their owne ingyne, but the bread of heavenlie doctrine; which is not of private vſurpation, but of publicke deliverie or traditiõ, brought to them, not broached by them,

Vinc. Lyrin. adverſus hæres.

wherein they ſhould not bee Authors, but keepers; not inſtituters, but obſervers; not leaders, but followers: teaching the ſame thinges to others by word, which themſelues had from the Apoſtles by WRIT. So that tho they ſpeake after a new manner of ſpeaking or expreſſion, yet they ſhould ſpeake no new thing for matter: obſerving that as in the growth of our bodies, there is no increaſe of new members in number, but augmentation of the ſame in meaſure: So in the Churches knowledge, that the growth there-of ſhould bee in the ſame doctrine of Fayth, alreadie delyvered, but no new Article of doctrine afterward to bee broached.

For preventing whereof, therefore did that holie Apoſtle, lyke BONARGI, or a ſonne of Thunder, throwe that dreadfull Thunderbolt, agaynſt all Noveliſts, ſaying,

Gal. 1. 8. *Tho we, or an Angell from Heaven, preach vnto you* (παρ ὁ)

beſide

beſide that which wee haue preached, let him bee accurſed. So that it did not ſuffice, (ſayeth *Lyrinenſis*) for keeping ſound that doctrine of Fayth, which was *once* delivered, to make mention of man, altho it were *Peter*, *Andrew*, *Iohn*, or all the companie of the Apoſtles, except that hee comprehended in lyke-manner, the verie excellencie of Angelicall powers.

And which ſpeach of the Apoſtles, *Auguſtine* explayneth thus, If wee or an Angell from Heaven, preach vnto you anie thing concerning Fayth and Lyfe, beſides that which yee haue receaved in the Legall, and Evangelicall Scriptures, (ſayeth hee) let him bee accurſed: limiting ſo what the Apoſtle preached in the matter of Fayth, or manners, within the pale of the written word; and leaving no place therein, to vnwritten traditions.

Thus it beeing cleare, that the

true Religion, is onelie moſt Ancient, and that the moſt Ancient Religion lykewyſe, is onelie moſt true: as having it whole Origen from CHRIST, and His Apoſtles, and from that warrand of holie Scripture, which they haue left behinde them: which made *Tertullian* to ſay, Doubtleſſe that is to bee helde (ſayeth hee,) which the Church hath receaved from the Apoſtles, and the Apoſtles from CHRIST, and CHRIST hath receaved from GOD. It followeth neceſſarilie, that that Religion, or Doctrine what-ſo-ever, that wanteth this Antiquitie, and is of later invention, is neither true nor Catholicke. The firſt propertie of Catholiciſme, beeing that of *time*, to wit, which hath beene *ever*, and from the beginning, taught in the Church: therefore ſayeth the ſore-named *Vincentius Lyrinenſis*, In the Catholicke Church a ſpeciall care muſt bee had, that wee holde that which was

Tertul. de præſcript. adv. hereticos c. 6.

was ever, everie where, and by all believed: so that, that Doctrine which is deficient in the verie first poynt, to wit, the vniversalitie of *tyme*, and was not *semper*, or ever in GOD'S Church; but whereof it may bee sayde, as our Saviour sayeth of the *Iewish* Bills of Divorce, *From the beginning it was not so:* the same is nowayes sound, and Catholicke Doctrine, but lyke that later Supersemination of Tares, after the good Seede in the LORD'S Field; neyther is anie person who professeth the same, *verus & genuinus Catholicus*, a true and vpright Catholicke, but on the contrarie a giddie and prophane Novelist, whose lust as it were of prophane and new hatcht Curiositie, (sayeth the same Father,) can not contayne it selfe within the chaste limites of sacred and vncorrupt Antiquitie.

CHAPT. II.

The Noveltie of Poperie, instanced in 14 particular poyntes of Erronious Doctrine.

THis challenge, then, of Noveltie, and consequentlie, of an vnjust vsurpation of the name of Catholickes, wee justlie lay to the charge of the *Romanistes* of these tymes, which the better that wee may cleare and confirme, wee shall instance the same, first in 14 particular poyntes of Doctrine, as making vp a sufficient Dittie, the Noveltie where-of severallie next, shall bee (God willing) proven, by the witnessing of their owne mouthes, *vt ex ore suo judicetur servus nequam*, or by the vndenyable recordes of venerable Antiquitie.

The

The poynts are theſe that follow.

THat beſide Scripture, there are ſundry doctrinall vnwritten traditions, which men are boūd no leſſe to reverence and belieue, than GOD'S written Word, and as Articles of Fayth; vnder payne of damnation. 1. Concil. Trid. Seſſ. 4.

That people ſhould not bee permitted to reade the holie Scriptures. 2.

That beſide CHRIST, the Church is alſo built vpon the Biſhop of Rome, as S. Peter's ſucceſſour: ſo that hee is both the foundation and head there-of, as vniverſall Biſhop. 3. Bel. l. 1. de Rom. pont. c. 10.

That by vertue of the ſame prerogatiue, hee is over and aboue all the members there-of, even in temporall thinges. 4. Bel. l. 4. de rō. pōt. c. 22. et l. 5. c. 1.

5. *That Prayer in the Church, should or may bee in an vnknowne Tongue.*

6. *That beside prayer to GOD, wee may lawfullie lyke-wyse pray, both to Saynets and Angels.*

Cōcil. Trid. Sess. 9.

7. *That beside the worshipping of GOD, wee may also worship Images, Reliques, and such lyke, with a Religious Adoration.*

Ibidē.

8. *That beside CHRIST'S meriting, our good workes are also meritorious causes of the Kingdome of Heaven: so that GOD were vnjust, if for their condignitie Hee bestowed not the same vpon vs.*

Cōcil. Trid. Sess. 6 Rhem in Heb. 6. 10.

9. *That beside Hell and Heaven, there is a third place also after death, for the soules in Purgatorie.*

Concil. Trid. Sess. 9

That

That beside CHRIST'S satisfaction, there are also satisfactions of the Saynctes; whereof with the sufferings of CHRIST, is made vp the Churches Treasure of indulgences. 10. Cõcil. Trid. Sess. vlt.

That beside Baptisme and the LORD'S Supper, there are also fiue other Sacramentes of the Gospell, properlie so called. 11. Concil. Trid. Sess. 7

That the Bodie and Blood of CHRIST, is not onelie truelie and reallie present in the Sacrament of the Supper, but lykewyse that the verie visible Elements, are transubstantiate into the verie substance of CHRISTS Bodie and Blood. 12. Cõcil. Trid. Sess. 3 sub Iulio 3.

That the Cup in the Communion should not bee permitted, or given to the people. 13. Cõcil. Trid. Sess. 5

That beside CHRIST'S Sacrifice of Himselfe once vpon the Crosse for ever, there is also a daylie 41.

daylie, proper, propitiatorie, and reall ſacrificing of Him vpon the Altar, for the quicke and the dead: and this is the ſacrifice of the Maſſe.

CHAPT. III.

Of the Noveltie, then, firſt, of the doctrine of vnwritten traditions, whereon the mayne bodie of Poperie is built altogether.

THE firſt vrgers, then, of vnwritten Traditions in the Chriſtian Church, wee finde to haue beene ſome Heretickes, who aroſe in IRENEVS dayes, Anno 180; of whom hee wryteth thus, When they are convinced by the Scriptures, they fall out into the accuſation of the Scriptures, (ſayth hee) as if they were not rightlie alleadged, or of authoritie of them-

Iren. Lib. 3 Cap. 2

themselues: and because they are ambiguously set downe, and that the trueth can not bee found out of them, by those who knoweth not Tradition, which was not delyvered by writ, but by word; for which cause *Paull* himselfe sayde, Wee speake wisedome amongst these that are perfect.

In which wordes is not onelie set downe, what Armour onelie the Orthodox Fathers then vsed, for convincing of Heretickes, to wit, the holie Scriptures; but also in these ancient Heretickes, is seene the true picture of our new *Romanistes*, who when they are in lyke-manner convinced by Scripture, they fall out lyke-wyse into the accusation of the Scriptures; that they are not rightlie translated by vs, and are not of sufficient authoritie of themselues: without the Churches declaration, that they are also ambiguous and obscure, and that the trueth in all poynts of Doctrine can not be had

out of

1 Cor. 2. 6. Bel. l. 4. de verbo c. 8. out of them, without vnwritten Tradition, bringing also for the mayntayning thereof, this same place of Scripture, adduced by these ancient Heretickes.

Tertul l. de præ-script. adv. hæret. c. 25. Bel. l. 4. de Verbo c. 11. The same doeth *Tertullian* lykewyse testifie of the Heretickes in his tyme, who would not graunt (sayeth hee,) that the Apostles revealed all thinges to all men, but some thinges they taught secretlie, and to a few, (even as *Bellarmine* speaketh) which were to bee preserved from age to age, by vnwritten Tradition: for which cause the Apostle sayeth to TIMOTHIE, O Timothie, *keepe that which was committed to thee.*

Lib. de vnitate Eccles in Tom. 2. The Author also of that Booke, *de Vnitate Ecclesiæ*, (thought to bee *Waltram* Bishop of *Naumburg*) showeth, that this lavven spred most and prevayled in the *Romane* Church, when the Papacie came to an hight in *Hildibrandes* tyme, about

bout the yeare 1072, by the monasticall sort of that age; of whom hee (beeing living in that same age) sayeth, That despysing these doctrines that are of GOD, (to wit, in holie Scripture) they affect other doctrines, (sayeth hee) and bringeth in into the Church commandementes of humane institution. And agayne, hee showeth why they suffered not their Novices, (as they ought) to exercise themselues diligentlie in Scripture; to wit, that their vnpolished myndes might bee fedde with the huskes of Devils, which are (sayeth hee) the customes of the traditions of men.

scripț. germã a M. frehero Edit. p. 233. et 218

And which thing was so farre contrarie to the ancient custome, vsed at first in Monasteries, that their owne *Duarenus* testifieth, they were nothing else but Seminaries of Divinitie, wherein they studied (sayeth hee) diligentlie the Scriptures: and out of which, as out of a Seminarie, these were chosen

Duarenus de sacris Eccleſiæ minisț l. 1. c. 20.

choſen and taken out, for vndergoing Eccleſiaſticall charges, who were amongſt them of beſt lyfe and learning.

Beda l. 3. Hiſt. Eccleſ. Angli c. 4.

Whence it is lyke-wyſe that venerable *Beda* teſtifieth, that this was the exercyſe of thoſe who were in that Famous and Religious Monaſterie of our Land, called *Colmekill*; to wit, that they might onelie learne theſe Doctrines, which were in the Propheticall, Evangelicall, and Apoſtolicall Scriptures (ſayeth hee.)

Charroneus verit. 3. c. 4. Hoſius c. 92. confeſſ.

Which thing is farre different from the Doctrine of the *Romane* Church now, who teacheth, that the Scripture is the leaſt part of revealed trueth, and the farre greater part of the Goſpell is come to vs by vnwritten tradition, (as ſayeth *Hoſius*,) of which ſort *Petrus à Soto* granteth theſe to bee, to wit, the ſacrifice of the Maſſe, invocation of Saynctes, the Popes Supremacie, Prayers for the Dead, the fiue Sacramentes, beſide

beside Baptisme and the LORD'S Supper. Whereynto their *Canisius* joyneth, worshipping of Images, and their Bishop *Lindanus* addeth Transubstantiation, the Communion vnder one kynde, Indulgences and Purgatorie: so that by their owne confession, the mayne bodie of Poperie, is not built vpon the *sure* foundation of Prophetical, and Apostolicke writ, as on the Rocke, but vpon the sandie and vnsure foundation of pretended vnwritten tradition.

Canisius catech. c. 5. Lindanus l. 4. panop. c. 100. Luke 1 4. 2. Pet. 1. 19.

CHAPT. IV.

That these Doctrines of Fayth, for which the *Romanistes* pretende onlie vnwritten tradition, as their warrand, are not onelie beside, but also plainly contrarie to the written word, by their own confession: and so can not

can not bee but the latter ſowne Popple in the Lord's Field.

Bell. l. 4. de verbo c. 11. § octavo

BELLARMINE in his fourth Booke of the Word of God, profeſſeth in the name of all *Romaniſtes*, ſaying, That ſuch traditions as are repugnant to Scripture, we never doe defende, (ſayth hee,) ſeeing there-fore hee renounceth ſuch, and abdicateth them both from his profeſſion, and patrocinie. Let vs inquyre concerning ſome poynts of Poperie, (by their owne confeſſion,) whether they bee *Babels* babes, or the brood of ſuch a baſtard birth.

And firſt, wee know that publicke prayer, and performing of divine worſhip, in an vnknowne tongue to the People, is a doctrine and practiſe of Poperie, having no ground but vnwritten tradition. But if it bee asked whether this bee agreeable to Scripture, 1. COR. 14. or contrarie thereto

thereto, their owne Cardinall *Cajetane* on that place will tell vs, saying, By this doctrine of S. *Paull* it is to bee helde, that it is farre better for the edifying of the Church, that publicke prayers, which are vttered in the hearing of the people, bee said in a language common, and knowne both to the Clergie and people.

And agayne, (sayth their owne *Benedictus Montanus*,) altho the Apostle would haue prayers sayde in a language that is vnderstood, yet notwithstanding it is to bee helde, that the Church (to wit, of *Rome*,) for most iust causes, hath decreed and ordayned the contrarie. Heere, then, wee see that the *Romane* Church, can decree cleane contrarie to the doctrine of the written Word. *Bishop Montanus, in 1. Cor. 14.*

Agayne, wee know that the prohibition of people to reade the Scriptures, is a doctrine and practise of Poperie; having no warrand, but the Churches tradition: but if it bee asked, whether this 2.

bee

bee agreeable to Scripture, or no, and especiallie to Coloss. 3. 16; their owne Bishop *Espenceus* will tell vs, saying, It is manifest by the doctrine of the Apostle to the *Colossians*, 3. 4. and by the practise of the Church, (sayeth hee) that of *olde* the vse of the Scriptures was permitted to the people. Therefore sayeth the Iesuit *Azorius*, wee confesse that in S. *Ieroms*, and *Chrysostomes* tymes, the Laicke people were exercysed in reading of the Scriptures, because they were written in these Languages which they did vnderstãd, and so sayeth also their *Alfonsus à Castro*, *Agrippa*, and others.

Espen. in Titum c. 2.

Azor. instit. moral l. 8. c. 26. et 28.

Alfons. à Castro verbo Scriptura, *Agrippa*, *de van. sci. Cap. 100.*

3. Lyke-wyse wee know, That the making the Image of GOD the Father, after the likenesse of an olde man, is a doctrine and practise of Poperie; having no warrand,

Bell. l. 2. de Reliq. c. 8.

warrand, but the tradition of the *Romane* Church: But if it bee asked, whether this bee agreeable to Scripture, EXOD. 20. 4. and DEVT. 4. 15. a clowde of witnesses of their owne Doctors will tell vs the contrarie, as *Bellarmine* confesseth, *Abulensis* to bee, *Durand*, and *Peresius*, to whom wee may joyne also the late Iesuit *Vasquez*, and others: Wherefore *Iohannes Ragusius*, in his Oration at the Councell of *Basil*, is forced to confesse, That altho in the olde Law, the visible Images of GOD, and of his Saynctes, were forbidden by the Law of GOD, and no libertie was graunted since, eyther in the Olde or New Testament to make anie such; yet the Church taught (forsooth) by the holie Ghost, (sayeth hee) hath not onelie permitted, but decreed and ordayned the contrarie. Where wee may see a strange libertie assumed by the Church, and a farre stranger inspiration of her

Abulensis in Deut. 4. q. 5.
Durand. in 3. Dist. 9. q. 2.
Peres. de Trad. Part. 3. de Imag.
Vasq. l. 2. de ador. c. 3. disp. 4. num. 74.

her by the holie Ghoſt, hee to bee contrarie to himſelfe, and ſhee to trangreſſe GOD'S expreſſe command in Scripture, by his inſpiration.

More-over, wee know that the giving of the Communion to the people, vnder one kynde onelie, is a doctrine and practiſe of Popeperie, having no warrand for it but the tradition and authoritie of the *Romane* Church: but if it bee asked whether this bee agreeable to Scripture or no, the Councell of *Conſtance*, all in one voyce, will tell vs the contrarie, and confeſſe that neyther was it ſo in CHRIST'S inſtitution ſet downe in holie Scripture, nor was it the practiſe of the Apoſtles, or of the primitiue Church; but is brought in later, for ſuch reaſons as the Church of *Rome* thought good. For ſo ſayeth the Councell, Albeit CHRIST after Supper did inſtitute this venerable Sacra-

Cõcil. Conſtance Seſſ. 13.

ment,

ment, and gaue it to His Disciples vnder both kynds of bread & wine: As also, tho in lyke-manner this Sacrament was receaved by the faythfull vnder both kyndes, *Notwithstanding there-of*, this custome for eschewing of certayne dangers and scandalls that might ensue, vpon good reason is now brought in, that the same shall bee receaved by Laickes vnder one kynde onelie. Where wee see that the Church of *Rome* thinketh her selfe wyser, and more provident in fore-seeing of dangers, than CHRIST, His Apostles, and the primitiue Church was, and that lyke the *Pharisees* and *Scribes* of olde, by her traditions shee hath made the word of GOD to bee of no effect.

CHAPT

CHAPTER V.

That theſe Doctrines of Fayth, for which the *Romaniſtes* pretende onlie vnwritten Tradition, by their owne confeſſion, are neyther neceſſarie nor profitable to ſalvation; and conſequentlie not onelie ſuperfluous, but vnjuſtlie vrged to bee believed, vpon danger of ſalvation.

Bell. l. 4. de verbo c. 11. §. his notatis.

CArdinall *Bellarmine*, in his fourth Booke of the Word of GOD, confeſſeth, that the Apoſtles did preach vnto GOD'S people, all theſe thinges which were neceſſarie and profitable vnto them, (ſayeth hee) vnto their ſalvation: But what they preached ſo to all, that alſo they wrote, and left regiſtrate in Scripture:

Scripture: for so sayeth *Bellarmine* in lyke-manner, I affirme, that all these thinges were written by the Apostles, (sayeth hee) which are necessarie for all men, and which they publicklie preached to all. Therefore it followeth, that in the Apostles writs are contayned all thinges, which are necessarie and profitable to salvation. *Ibidē.*

But to subsume: These doctrinall Traditions, whereon is grounded the mayne bodie of Poperie, were not written by the Apostles, (as is confessed.) Therefore it followeth, that the same are neyther necessarie nor profitable to salvation: and so wee see, what doome their owne mouthes by the force of trueth, are made to pronounce vpon these vnwritten Doctrines and Traditions; and consequentlie how vnjustlie they are obtruded vpon Gods people.

Next, I argue, What the Apostles did preach vnto all, as *Act.* 20.27

1.Cor. 15. 2. necessarie and profitable vnto salvation, and which S. PAVLL calleth elsewhere the whole councell of GOD, that onelie should their successoures teach vnto all, as necessarie and profitable vnto salvation.

But the Apostles (as is confessed) did preach nothing vnto all, as necessarie and profitable vnto salvation, but that which is written in holie Scripture, vnder the payne of that curse denounced by S. *Paull*, GAL. 1. 8.

Therefore, nothing should bee taught by true Pastors as their successoures vnto all, as necessarie and profitable vnto salvation, but that which is written in holie Scripture. Where-fore sayeth *Augustine*, if wee or an Angell from Heaven preach vnto you any thing, beside that which yee haue receaved, in the Legall and Evangelicall Scriptures, let him bee accursed. As also sayeth their *Aquinas*, It is to bee affirmed, that

Aug. l. 3. cont. petil. c 6. So Basil

Summa moral 72. c. 1

that no other thing ought to bee preached, but that *onelie* which is contayned in the Goſpells, and Epiſtles, and in the holie Scripture, playnlie or more obſcurelie. *Aquinas in Gal. 1*

Whoſoever then teacheth for doctrines of fayth, anie vnwritten traditions, neyther contayned in holie Scripture playnlie nor obſcurelie, (as *Canus* affirmeth moſt poynts of their doctrine to bee) it followeth that hee is no true teacher, nor ſucceſſour to the Apoſtles; but controlling Scripture, and deſerting their practiſe, hee declareth himſelfe to bee an impoſtor, guiltie of prophane Noveltie, a ſower of Tares in the LORD'S Field, and will-fullie to incurre that Apoſtolicall Anathema. *Canus Loc. Theol. c. 3. fund. 3.* *Gal. 1. 8.*

CHAPTER VI.

Of the Noveltie, of withholding the people from

reading of the Scripture.

FIrſt, then, omitting Teſtimonies of Scripture formerlie ſet downe, which make for this poynt, I come to the Teſtimonie of one of their late and famous Biſhops, *Eſpencæus* by name, whereby hee witneſſeth, That this with-holding of Scripture from the people, was neyther in the Apoſtles tyme, or agreeable to their doctrine, nor yet was it in the tyme of the primitiue Church, whoſe practiſe was contrarie to theirs now-a-dayes: his wordes then are theſe, It is manifeſt (ſayeth hee) by the doctrine of the Apoſtle, COLOSS. 3. 16. and by the practiſe of the primitiue Church, that of olde, the publicke reading of the Scripture, was permitted to people.

Eſpencæus in Tit. 2

Whence it was that *Chryſoſtome* in his tyme, did vehementlie vrge the ſame vpon his auditors, ſaying, I beſeech you all that are Laickes, that yee get Bibles to your ſelues, the

Chryſoſt. Hom. 9. in Epiſt. ad Coloſſ.

the medicine of the ſoule: and if yee will not get more, get to your ſelues the New Teſtament at leaſt. And agayne, hee ſayeth, What is it, then, that wee ſo earneſtlie requyre of you, but that one of the dayes of the weeke, or at leaſt vpon the Sabbath day, yee would haue a care to reade the Goſpells, which before yee come to theſe Sermons, ye haue amongſt your handes at home, and that yee would frequentlie repeate the ſame, and diligentlie ſearch out the meaning, and note what is cleare, and what is obſcure therein. By doing whereof, he ſheweth what good will redound both to him who was their teacher, and to them who were his hearers; to wit, that hee ſhould neede the leſſe labour and paynes, to make them vnderſtand the meaning of the Goſpell, when at home they haue made the Text familiare to themſelues; and they alſo ſhould thereby bee made the more ſharpe and quicke in vnderſtanding, not

Hom. 10. in Iohan nem.

onelie to heare and perceaue what is sayde vnto them, but also to teach others. And if anie should pleade the want or scarcitie of Bookes, hee showeth concerning this, that it were ridiculous to answere these who were rich; and as for the poore sort, hee showeth also, that it is a shame to them to want the Scripture, which can afford so great profit to them, as their soules instruction, and yet carefullie to acquire such tooles or instruments, as their severall Trades requyred, for winning their bodilie Foode: but if anie bee so poore, (sayeth hee) that by no meanes hee can acquire Bookes to himselfe, then by the continuall reading of the Scriptures, which is in this place, hee needeth not to bee ignorant of anie thing that is therein.

Azor. instit. moral l.8. c. 28. et 26.

Which thing made the Iesuit *Azorius* to say, Wee confesse, that in the tymes of *Ierome*, and *Chrysostome*, (which was 400 yeares, and aboue, after CHRIST) that

that the Laickes were exercyſed in reading of the Scripture, becauſe they were written in theſe Languages, (ſayeth hee) which they did vnderſtand.

Wherefore alſo did *Theoderet* affirme, (in the 500 yeare of God) that the *Hebrew* Text of the Olde Teſtament, was not onelie tranſlated into the *Greeke* tongue, for the *Grecians* to reade and vnderſtand, but alſo into the *Latine*, *Ægyptian*, *Perſian*, *Armenian*, *Scythian*, and *Sauromatican*; and that I may ſpeake it in one word, (ſayeth hee) the Scriptures are tranſlated into all Languages, which at this day anie Countrey what-ſo-ever vſeth to ſpeake: whereby it commeth to paſſe, that everie where you may ſee, that theſe doctrines of fayth which we holde, (ſayeth hee) are not onlie familiarlie knowne by theſe who are Church-men, & teachers of the people, but lyke-wyſe by verie Shooe-makers, Smithes, Weavers, and all ſuch lyke Crafts-

Theod de cur Græc. affect. l. 5. f. 51. See alſo Bel. l. 2 de Verbo c. 16 § vera igitur ſententia.

men: yea, by all our Women, and not theſe onelie who bee learned, (if anie ſuch bee) but alſo by poore Trades-women, menders of Clothes, ſerving women, and wayting maydes. Neyther doe they onelie who dwell in Townes, (ſayeth hee) vnderſtand well theſe thinges, but lykewyſe the Husband-men: ſo that you ſhall finde diggers of Ground, Heards-men, and ſetters of Plants, diſcourſing of the holie Trinitie, and the Creation of all thinges, and having more knowledge of the nature of man, than ever *Plato* or *Ariſtotle* had.

And that this alſo was the auncient BRITANE practiſe within this Ile, in the 700 yeare of GOD, Venerable *Beda*, who lived in the ſucceeding Centurie or there-by, in his Eccleſiaſticall Storie of the *Engliſh* Nation, moſt clearlie doeth ſhowe; where ſpeaking of the lyfe of that Religious Biſhop *Aidanus*, hee telleth vs, that not onlie the Clergie men that were with him

Beda lib. 3. Eccl. Hiſt. Ang. c. 5.

him in companie, but alſo theſe who were Laickes, were diligentlie exercyſed in reading of the Scriptures, or learning Psalmes by heart. For which ende alſo *Cornelius Agrippa* reporteth, That there was a Decree in the firſt Councell of *Nice*, that none who were able to reade, ſhould want the Booke of the Scripture: and wherevnto ye haue heard how ſerioullie *Chryſoſtome* did exhort his auditoures: Not-with-ſtanding wherof, how peremptorily people are nowe forbidden, to haue or reade the ſame, let this enſuing prohibition, printed of late, and publiſhed in *Spaine*, teſtifie.

Agrippa de vanit. ſci. c. 100.

The Spaniſh Prohibition, of having the Bible in anie vulgar tongue, or anie wayes to reade the ſame, ſet foorth by *Don Bernardo de Sandonal, i rozas*, Cardinall of S. *Anaſia*, Arch-

biſhop of *Toledo*, Primate of *Spayne*, and Inquiſitor generall.

In judice ex purg. hiſpan excuſ. Madriti. 1612. regla. 4.

COmo la experiencia aya enſenado que de permiter ſe la ſagrada biblia en lengua vulgar, ſe ſigne, por la temeridad de los hombres, mas damno que pronecho, ſe prohibe la biblia con todas ſus partes, impreſſa, o de mano en qualquier lengua vulgar, i aſsi miſmo los ſumarios, i compendios, aunque ſean hiſtoriales, de la miſma Biblia, o libros de la ſagrada eſcritura, eſcritos en qualquier idioma, o lengua vulgar.

The ſame in Engliſh.

SEeing it is manifeſt by experience, if the holie Bible bee permitted in the vulgar tongue, that thorow the temeritie

meritie of men, more hurt than profit will aryse: therefore the Bible is prohibit with all the partes thereof, whether printed or written, in what-so-ever vulgar tongue it bee, as also all summaries or compends, altho they bee Historicall onelie of the sayde Bible, or bookes of holie Scripture, in what-so-ever vulgar tongue or language the same bee anie wyse written.

CHAPT. VII.

The Novelty of the Popes Supremacie, and first, The Noveltie of the stile of *Universall Bishop*, where-by hee claymeth the same.

This

THis poynt of Papill Supremacie, (the loftieſt Towre of *Babels* prowde building,) *Boneface* the eyght declared to bee of ſuch conſequence, as all Chriſtians are bound to bee ſubject there-to, and believe the ſame, vnder payne of damnation, ſaying, More-over for all humane creatures to bee ſubject to the juriſdiction of the Biſhop of *Rome*, wee declare, affirme, decree, and proclayme, that the ſame is altogether of the neceſſitie of ſalvation. Now, (ſayth *Bellarmine*) one title amongſt all others, out of which is collected the ſupremacie of the Biſhop of *Rome*, is this, the title of *Vniverſall Biſhop*, of the antiquitie whereof, if wee inquyre wee ſhall finde.

Extra vag. commun. lib. 1. Tit. 8. c. 1. de majoritate obed. Bell. l. 2. de pont. Rom. c. 31.

The firſt who ever vſurped this title, (as all Hiſtories record) to bee IOHN, Patriarch of *Conſtantinople*, who obtayned of the Emperour *Mauricius* ſo to bee called, 600 yeares after CHRIST; and which

which ſtyle was ſtronglie oppoſed by Pope *Gregorie* the firſt, in this ſenſe as Cardinall *Cuſanus* teſtifieth, to wit, as it imported one to bee ſo principall, as all others ſhould bee ſubject to him, (as *Boniface* decreed) or as *Gregorie* himſelfe ſayeth, one to mount aboue others to ſuch an hight of ſingularitie, as that hee would bee vnder none, but hee alone would bee aboue all: and which ſtyle hee challengeth expreſſie of NOVELTIE, calling it *novum nomen & nova preſumptio.*

Cuſan concord Eccleſ lib. 2. c. 34.

Greg. Lib. 4 Epiſt. 38.

Lib. 4 Epiſt. 36. et Lib. 6. Epiſt. 30.

And leſt this ſhould haue beene thought a Noveltie, onelie in the Patriarch of *Conſtantinople*, vſurping agaynſt *Rome*, and that Pope *Gregorie* had quarrelled it, onelie as an injurie done to himſelfe, and to his Sea, therefore hee firſt cleareth himſelfe thereof, ſaying to the Emperour, Doe I in this matter (moſt Religious Lord) defende anie cauſe of myne, or doe I challenge herein anie

Lib. 9. Epiſt. 32.

Lib.4 Epist. 36. anie speciall wrong done to mee? And to cleare this the more, hee sayeth, None of my predecessours would ever consent to vse such a prophane title, no, not *Peter* himselfe the first alleadged founder of that Sea, who altho hee was the chiefe of the Apostles, and according to his Apostolicall place, had the care of the whole Churches committed to him, (as *Paull* also professeth) yet notwithstanding, (sayeth hee) hee is not called the Vniversall Apostle. *2.Cor 11.28*

And as hee witnesseth this of his predecessoures, so hee showeth, that this title was offered to himselfe, and yet hee would nowayes accept of the same: therefore hee sayeth to *Eulogius*, Bishop of *Alexandria*, and *Anastacius*, Bishop of *Antioch*, Seeing wee would not in anie case accept anie such honour, (sayeth hee) beeing offered vnto vs, consider how shamefull a thing it is, for anie man violentlie to vsurpe the same: wherefore let not your holinesse in your writings,

Lib. 4 Epist. 36.

writings, ever ſtyle anie man who-ſo-ever hee bee, *Vniuerſall Biſhop*.

And even when it was given to himſelfe in a letter, written by *Eulogius*, Biſhop of *Alexandria*, hee rejected the ſame as a title of damnable pryde, ſaying, Beholde in the preface of a letter which yee ſent vnto mee, who forebade anie ſuch titles, you haue cauſed ſet downe the word of a prowd ſtyle, calling mee *Vniuerſall Biſhop*, which I beſeech your ſweeteſt Holineſſe, that you doe ſo no more. *Lib. 7 indict 1 Epiſt 30.*

Yea, hee ſhoweth that this wicked ſtyle, imported no leſſe pryde, than that of *Lucifer* himſelfe, ſaying to *Iohn* of *Conſtantinople*, Who elſe, I pray thee, by ſuch a wicked title is ſet before thee to imitate, but hee who deſpyſing the Legions of Angels, who were in one ſocietie joyned with him, attempted to mount aboue them to ſuch a hight of ſingularitie, that hee would bee vnder none, (ſayeth hee) but hee *alone* would bee aboue all others? And agayne, What elſe *Lib. 4 Epiſt. 38.*

ſayeſt

sayest thou heereby, but I will ascende to Heaven, and exalt my Throne aboue the Starres, and be lyke to the highest? For what are thy brethren *Bishops of the Catholicke Church, but the Starres of Heaven?

*Note that hee calleth all Bishops, *Bishops of the Vniuersall Church, but will haue none called* Vniuersall Bishop: *this beeing the difference, (as their owne* Salmeron *sheweth) that the one hath a care of the good of the whole Church*, & vult omnibus prodesse, *the other will bee aboue the whole Church*, & solus omnibus praesse. *Salmeron Tom.* 12. *Tract.* 63.

More-over, hee declareth this style to bee playne Antichristian, and consequentlie clearlie guiltie of Noveltie: for (sayeth hee) I confidentlie affirme, that whosoever hee bee that calleth himselfe *Vniuersall Bishop*, or desireth so to bee called, he is the fore-runner of Antichrist, who by pryde extolleth himselfe aboue all others. And therefore beeing Antichristian, the same

same *Gregorie* telleth, that it is so farre from true Catholicke fayth, to assent thereto, as on the playne contrarie, this is to depart from the fayth, and make Apostasie to *Antichristianisme*. For to giue assent, or acknowledge anie such style, what else is it, but to lose the fayth, and make ship-wracke there of, (sayeth hee?) Which thing made Cardinall *Cusanus*, to denye plainlie, that the Pope was *Universall Bishop*, but onelie the first Bishop, saying, And while wee defende this part, to wit, that the Pope is not *Universall Bishop*, but onelie the first aboue others, (to wit, in place) and while wee found the vigour and strength of holie Councells, not on the Pope, but vpon the consent of all, because in so doing wee defende the trueth, (sayeth hee) and reserue vnto everie one their owne honour, heereby wee reverence the Pope a-right.

Greg. Lib. 6 Epist. 30. l. 4 Epist. 39.

Cusanus concord cathol l. 2 c. 13. in fine.

The cause lykewyse, why the primitiue and godlie Bishops of *Rome*,

Rome, never claymed anie ſuch ſupremacie, *quaſi Epiſcopi vrbis potius quam orbis*, (ſayeth their owne *Duaren*) and would never vſe or aſſume, (as *Gregorie* teſtifieth) anie ſuch prowde title, their owne Biſhop of *Rocheſter* clearlie ſetteth downe, ſaying, For that age (beeing neare to the Apoſtles tymes) did ſtudie to modeſtie, and humilitie, for as yet the word of CHRIST was recent in their memories, (ſayeth hee) which ſayth, *Except that ye be cõverted, and become as theſe little ones, yee can not enter into the Kingdome of Heaven.* Wherefore they had a care to debarre from them theſe glorious titles, (ſayeth hee) whereon the verie lighteſt occaſion of pryde might aryſe. Inſinuating thereby evidentlie, not onlie the latter Noveltie of anie ſuch loftie ſtyles and ſupremacie, which the latter Biſhops of *Rome* doe vſurpe; but alſo the ground

Roffen cont. Luther Veritas 8.

ground wherefrae the same proceedeth, to wit, the want of that wonted modestie and humilitie of their predeceſſoures, and the oblivion of theſe words of CHRIST, which were ever recent in the memories of their auncient and godlie forebeares.

CHAPTER VIII.

The Novelty of the Popes ſupremacie it ſelfe, and firſt, over the whole Clergie in matters Eccleſiaſticall.

THE Noveltie of Papall ſupremacie it ſelfe, (imployed in the fore-named title of *Vniverſall Biſhop*,) will the more clearlie appeare, by ſetting downe the beginning & progreſſe thereof, as their owne vndenyable recordes giue evidence thereof.

First, then, their owne *Duarenus*

renus sayeth, That the more auncient and holiest Bishops of *Rome*, beeing content with their owne Sea and Church, did leaue to other Bishops, the free gouernament of these Churches that were commited to them: beeing (sayth hee) rather as the Bishops of a Citie, than of the whole world. But these Bishops who came after them, did not contayne themselues within these boundes; but as it were Lords and Kings, they made no doubt to doe all thinges at their pleasure, (sayth hee) and to ascrybe to themselues the gouernament of the whole Church.

Æneus Sylvius, after Pius, 2 Martino Maer. Epist. 227.

Hee who was afterward one of their owne Popes, lykewyse testifieth, saying, Before the Councell of *Nice*, everie one lived to himselfe, and small respect was had to the Church of *Rome*.

After this, Emperours becomming Christian, there were appoynted about the tyme of the Councell of *Nice*, for the better gouernament of the Church, foure Patriarches,

Patriarches, all of a-lyke jurisdi-ction, and the Bishop of *Rome* amongst them as one, having onlie the Primacie of place, for the dignitie of the Citie, and imperiall seat therein; as is evident out of their owne wryters, and especiallie out of that Famous Councell of *Chalcedon*, consisting of 430 Bishops, whose mynde was (sayeth *Bellarmine*) that the Church of *Rome* had therefore the first place, because that Citie was the Seat of the Empyre.

Cõcil. Chalced. Act. 16. Bell. l. 2. de pont. c. 17. § alterũ Cusa lib. 3. cõcord cathol. c. 12.

But thereafter, sayth their owne Cardinall *Cusanus*, by vse and custome of subjection vnto him, wee may see how farre the Bishop of *Rome* hath prevayled in jurisdi-ction, beyond the holie and auncient boundes (sayeth hee) and allowance, which was only within his owne westerne Patriarchie.

The first thing they stroue for, (after the dayes of *Gregorie*) was for that style of *Vniversall Bishop*, which hee had so much damned, and with it to clayme an vniversall suprem

ſupremacie of juriſdiction over all others in matters Eccleſiaſticall: which ſtyle (as *Platina* telleth vs) *Boniface* the third obtayned from *Phocas* the Emperour, *magna cum contentione*, or with great oppoſition in the verie hatching: for, *Anno 657.*

How farre contrarie this was (as *Gregorie* himſelfe ſayeth) to the Evangelicall ordinance and decrees of Councells, let the Canons of the firſt foure generall Councells teſtifie, which foure their canonized Pope *Gregorie*, did reverence alyke, as hee did the foure ſacred Evangeliſtes. *Greg. lib. 4. Epiſt. 32.* *Lib. 1 Epiſt. 24.*

The firſt whereof, was that Famous and firſt Councell of *Nice*, vnder *Conſtantine* the firſt Chriſtian Emperour, conſiſting of 318 Biſhops, and celebrate Anno 325, In the ſixt Canon whereof it was thus decreed, that the Biſhop of *Alexandria*, ſhould brooke alyke juriſdiction within his province, as the Biſhop of *Rome* did in his:

ſhowing

ſhowing thereby that all the Patriarches were alyke in juriſdiction within their owne precincts, without anie ſubordination of one to another. Wherefore Cardinall *de Cuſa*, (ſetting downe the meaning of *Patrius Mos*, vſed by the Councell) ſayeth, As the Biſhop of *Rome*, hath power over all his owne Biſhops, ſo lyke-wyſe the Biſhop of *Alexandria*, hath the ſame priviledge of power throghout all *Ægypt*. Which limitation of everie ones proper power within their owne precinctes, is called ἀρχαία ἔθη, or the auncient cuſtome amongſt Biſhops before: therefore ſayeth the Canon, concerning *Antioch*, Let *Antioch* alſo and other provinces, keepe their *auncient* priviledges.

Cuſa lib. 2. cõcord cath. c. 12.

Whence wee conclude out of this Famous Councell, that if this was the auncient priviledge, and cuſtome of other Churches, to bee free from anie ſubjection to the Church of *Rome*, then her vniverſall

vniuerſall claymed ſupremacie, now over all other Churches, as Miſtreſſe, and Mother over them, is nowayes the auncient fayth, nor profeſſion of the Catholicke Church: but an ambitious vſurpation, and a meere Noveltie.

The next generall Councell, whoſe ſacred Canons militate agaynſt the Noveltie of Papall ſupremacie, is that Famous Councell of *Conſtantinople*, conſiſting of 150 Biſhops, and helde in Anno 380; which (as *Bellarmine* confeſſeth) withſtood altogether any ſuch ſupremacie: the fift Canon of which Councell, giveth onelie a primacie of order to the Biſhop of *Rome*, amongſt his fellow Patriarches, which they declare hee had onelie given him, for the dignitie of the Citie, beeing the imperiall ſeat.

Bell. Præf. de Rom. Pont.

The third generall Councell, that giveth evidence of *Romes* Innovation heerein, is that Famous Councell of *Epheſus*, of 200 Biſhops, celebrate in Anno 434; reſolutelie

Apud Binũ Tom. 2. Act Con-

ſolutelie thus decreeing, Let it be obſerved, (ſay they) in all Provinces and Dioceſſes, that no Biſhop draw vnder his ſubjection, anie province which was not his *from the beginning*: leſt vnder pretence of Prieſthood, hee bring into the Church arrogancie and pryde. *cil. Eph. app. 1 c. 4. p. 768.*

The laſt, but not the leaſt evidence of the Noveltie of this Papall vſurped ſupremacie, is that of the Famous and fourth Councell of *Chalcedon*, of 430 Biſhops, and helde Anno 451; decreeing peremptorilie, that how-ſo-ever the Biſhop of *Rome*, had the primacie of place before the Biſhop of *Conſtantinople*, yet that the Biſhop of *Conſtantinople*, in all other thinges ſhould bee equall, and haue alyke priviledges with the Biſhop of *Rome*. Now wee know, that the equalitie of power & priviledges betweene two, diſſolveth *ipſo facto* Monarchie, which can not bee but in one, as the verie word importeth.

This sacred Conncell, and the Act thereof, so galleth the *Romanistes*, that forgetting all pretended reverence to Antiquitie, and authoritie of auncient Councells, *Bellarmine* spareth not to impute to these godlie Bishops, fraude and deceat, saying, They decreed this indeed, but not (sayth he) without fraude and guyle. Which (as sayeth *Lyrinensis*) What is this else, but to treade vnder foot the decrees of the holy Bishops, almost of the whole Easterne Church, for preventing so wyselie, pronouncing so clearlie, opposing so stoutlie, and decreeing so piouslie, agaynst anie such Noveltie, of the new *Romane* Hierarchie?

Bell. præf. de Rom. Pont.

CHAPT. IX.

The Novelty of the Popes Supremacie, which hee claymeth over Princes, as well

well as Prelates, and in thinges temporall.

HEEREIN, in these two poynts the Novation standeth, made by the Bishops of *Rome*, 1. in subducing their neckes from that homage and subjection, which they yeelded of olde to the Emperours, as their dread Soveraygnes, and 2. in reducing them to such subjection vnder them, that they haue troden vpon some of their neckes.

First, then, for witnessing of the Bishops of *Rome*, their homage and subjection, which from the beginning and of olde, they gaue to the Emperours, *Bellarmine* himselfe will instruct vs, speaking of that tyme, which was manie hundreth yeares after the Apostles, saying, At that tyme, altho the Bishop of *Rome* in spirituall thinges was the head of all, even of Emperoures themselues, yet in temporall thinges hee was

Bell. l. 1. de Cōcil. c. 13. §. 4ª. ratio.

subject to the Emperoures, (sayeth hee) and because hee acknowledged the Emperour to bee his temporall Lord, therefore hee made supplication to him, that hee would command a Councell to bee conveaned.

Cusa cō. lord Cath. lib. 2. c. 25.

Whence it is, that Cardinall *Cusanus* declareth, That the eyght first generall Councells, were convocate by the Emperoures, and nowayes by the Popes: in so much, that Pope *Leo*, with much intreatie desired of *Theodosius*, that a Councell might bee celebrate in *Italie*, and yet could not obtayne it.

Greg. Lib. 2 Epist. 61.

Gregorie lyke-wyse the great, everie where in his Epistles to the Emperour *Mauritius*, styleth him his supreame Lord & Soveraigne: and wryting vnto him concerning his imperiall command, that hee should cause publish a certayne Law, which *Gregorie* thought vnjust, hee sayeth, I as the most vnworthie servand of your sacred Majestie, beeing subject to obey your

your command, I haue cauſed ſende your Law which yee haue made, thorow ſundrie parts to bee publiſhed; and becauſe the ſame is nowayes agreeable to the Law of Almightie GOD, Beholde, I haue by my letter ſignified the ſame to my moſt excellent Lord: there-fore everie way I haue performed what I ought to doe, who hath both given obedience to the Emperour, and haue not beene ſilent, in that which I thought fit to ſpeake for GOD.

And yet in a more humble manner doerh *Agatho* the firſt, profeſſe his ſubjection to the Emperour, ſupplicating in theſe wordes, Bowing humblie the knees of the mynde, wee intreate your royall Clemencie. Where-with alſo *Adrian* the firſt, joyneth the proſtration of the bodie, ſaying, Proſtrate vpon the ground, and falling downe grooflinges at the ſoles of your feete, doe I intreate your Majeſtie.

Apud. Binii. Tom. 3. Act. 4. in œcum Cõcil. 6. ſub Agathone. Ep. 1. apud. Binii tom. 3

Thus wee ſee, that ſervitude

and ſubjection, with proſtration and humble ſupplicating, was the auncient practiſe and profeſſion, of the Biſhops of *Rome*, to the *Romane* Emperoures, manie hundreth yeares after CHRIST, till in place of humilitie, *Luciferian* pryde was inſtalled in ſeat of Antichriſt.

The next poynt of Innovation, is the reducing of Emperours and Kings, by the Biſhops of *Rome*, vnto their ſubjection, and domineering ſo over them, as to inthrone or dethrone them, at their pleaſure, as BELLARMINE *de facto* inſtanceth, to haue beene done to Emperoures and King's; and yet that the auncient Biſhops of *Rome*, never vſurped ſuch power, nor vſed ſuch practiſes, agaynſt eyther Heathen, Hereticall, or Apoſtate Emperoures, *Bellarmine* himſelfe clearlie acknowledgeth.

Bell. l. 5. de p out. c. 8.

Bell. l. 5. de pont. c. 4. et 7. §. quod ſi

The particular tyme then, when the Noveltie of this vſurpation began to peepe out, their owne

Charter

Charter Monke, author of that booke intituled, *Fasciculus temporum*, telleth vs, That it was in the dayes of *Boniface* the second, Anno 523; for, remarke, (sayeth hee) that about this tyme, the Popes began to oppose themselues to the Emperoures, even in temporall thinges, farre more than of olde they were wont. *Fasc. temp. in vita Boni. 2.*

Thereafter, their owne Bishop *Otho Frigensis*, condescendeth vpon the verie tyme of putting this vsurpation first into practise, showing that *Gregorie* the seaventh, was the first who deposed anie Emperour: so that till 1060 yeares after CHRIST, this bolde Noveltie began not to bee practised. Therefore sayeth their owne *Barclay*, For the space of a thousand yeares and more, altho the Church did flowrish with all wealth, and that there was also a great number of the wicked Princes and Tyrants, yet none of the auncient Fathers, or Orthodox wryters in these tymes are found, *Otho lib. 2. Chro. c. 35.* *Barclaius cont. Monarchomachos l. 6. c. 26*

found, (ſayeth hee) who either by word or writ taught anie ſuch thing.

And when it began to bee practiſed, *Sigebert* the Monke, who lived in the eleventh hundreth yeare of CHRIST, and tyme of *Gregorie* the ſeaventh, ſayeth thereof, Let it bee ſpoken with leaue of all good men, (ſayeth hee) that this NOVELTIE, I will not ſay Hereſie, before this time was ever hatched, or peeped out in the world.

Sigeb. Chron 1088. p.101

And laſt, to put on the kepſtone of Antichriſtian pryde, and Tyrannious vſurpation, the Author of *Faſciculus Temporum*, telleth vs, that *Boniface* the eyght roſe vp to that hight of pryde, (ſayeth hee) that hee called himſelfe Lord of the whole world, as well in temporall, as in ſpirituall things: as if Kings onelie did reygne by them, and with the Tempter, they might diſpoſe of the Kingdomes of the Earth, to giue them to whom they will.

Faſcic temp. in vita Boniſ. 8.

Who-

Who-so-ever, then, they bee, who may so clearlie see the Noveltie of this vsurpation, and yet so highlie advance the Bishop of *Rome*, as onelie, that they make him not GOD, (sayeth their owne *Cassander*) and who extolleth his authoritie to bee not onelie aboue the whole Church, (as well in temporall, as spirituall thinges) but aboue the verie holie Scriptures, *&c.* I can not see, (say.th hee) why these men may not bee called false, or *Pseudocatholickes*. *Cassand. de officio pii viri.*

CHAPTER X.

The Noveltie of publicke Prayer, and other divyne Service, in a tongue vnknowne to the people.

FIrst, in this poynt, that the Apostles doctrine, and Churches practise in their tyme, was

Cajet. in 1. Cor. 14. contrarie to the *Romani Tes* now, Cardinall *Cajetane* doeth evidentlie teſtifie, ſaying, Out of the doctrine of S. PAVLL, wee haue it clearlie ſet downe, that it is better for the edification of the Church, that publicke prayers which are vttered in the audience of the people, bee ſpoken (ſayeth hee) in a Language common both to Clergie and people, than otherwyſe. And that this was alſo the Churches conforme practiſe, in the dayes of *Iuſtine Martyr*, is evident, who in the ende of his ſecond Apologie for Chriſtians, in expreſſe tearmes telleth vs, (ſayeth *Bellarmine*) That the whole people in the Church vſed to anſwere, AMEN, when the Presbyter ended the Prayer or Thankeſgiving: wherefore it will follow, that the Prayer or Thankeſgiving was in the vulgar tongue, elſe ſayeth the Apoſtle, how ſhall hee that occupieth the rowme of the vnlearned ſay, AMEN, at thy Thankeſ-giving, if hee vnderſtand

Bell. l. 2. de verbo c. 16. §. ſed vequc.

derstand not what thou sayest?

Next, what was the practise of the Church, after *Iustines* dayes, both in the East and West, is lyke-wyse cleare out of *Bellarmine*, who testifieth, saying, That this custome was also a long tyme observed, both in the East and West, is evident out of *Chrysostomes* Liturgie: where most clearlie (sayeth hee) are distinguished, what the Priest and Deacon, and what the people in divyne Service did sing. As lyke-wyse out of *Cyprian*, in his sermon on the LORDS prayer, where hee showeth, how the people did answere, saying, Wee have our heartes vnto the LORD: and out of *Ierome*, in the preface of his second booke on the Epistle to the GALATIANS, who wryteth, That in the Churches of the Citie of *Rome*, the people was heard lyke a heavenlie thunder, answering with a lowde voyce, and saying, AMEN.

Bell. loco quo supra.

Therefore their *Nicolaus de Lyra*, (and with him *Aquinas*, *Gretzer*, & others)

Lyra in 1e

others) freelie acknowledgeth, saying, In the primitiue Church the Thankes-givings, and all other common Service, was performed, (sayeth hee) in the vulgar Tongue: and the Canonicall Prayers, (sayth their *Cassander*) and speciallie the words of consecration of the bodie and blood of our LORD, the Auncientes did so reade, that all the people might vnderstand, and say AMEN thereto.

Cor. 14. So Aquinas, and Gretzer. def. l. 2. de Verbo c. 16. Cassand. Liturg. cap. 28. et 36. See also his consult. art. 24.

Which custome of the Church, (as yet vsed in *Ægypt*, and *Ethiopia*,) it is a wonder, (sayeth *Erasmus*) how it became to bee changed.

Erasmus in 1. Cor. 14.

And if wee consider M. *Hardinges* reason, in his aunswere to Bishop *Iewell*, why Prayers and all orher divyne Service, was vsed in the primitiue Church, in the vulgar tongue, wee shall finde that the same reason holdeth still, and

and ſo militateth conſtantlie a-gaynſt this practiſe of *Romiſh* Noveltie: for thus ſayeth M. *Harding*, In the primitiue Church this was neceſſarie, when fayth was alearning: and therefore the Prayers were made then in a knowne tongue, vnderſtood by the people, (ſayeth hee) becauſe of their farder inſtruction. And can anie man ſay nowe, but people in lyke-manner are learning the fayth daylie, and haue neede of farder inſtruction than they haue alreadie? Or will anie affirme, that this rule of the Apoſtle, *Let all bee done vnto edification*, helde onelie for a tyme? Therefore ſeeing the edifying of GOD'S people, (which is the finall cauſe why Prayer and publicke Thankeſ-giving, ſhould bee performed in the vulgar,) doeth not varie by diverſitie of tymes, but continueth ſtill: even ſo, then, ſhould ſpeaking in the Church vnto their vnderſtanding,

Harding. art. 3. diviſe 28.

1. Cor. 14. 3. &c.

CHAPT

CHAPTER XI.

The Noveltie of the invocation of Sayncts departed.

Concil. Trid. Sess. 9 and Bulla Pii 4. pro forma cõfess. fidei dat. Rom. 1564. Bell. l. 1. de sanct. c. 19. A. Eckii Enchirid. c. 15.

FOr discoverie of the Noveltie of which doctrine obtruded, to bee believed and practised by all Catholickes, vnder payne of damnation, wee haue before CHRIST the first foure thousand yeares prescription, against anie such doctrine or practise in the Church of GOD, by the confession of *Bellarmine*, and all other *Romanistes*, who graunt, That during all that tyme, both before and vnder the Law, there was no invocation of Sayncts departed.

Next, if wee come to our SAVIOVR'S tyme and his Apostles, their owne *Eckius* (*Luthers* great Antagonist) declareth, That in the

the New Testament the Apostles and Evangelistes, neyther taught by word, nor delyvered or left anie such thing by writ, that the Saynctes departed should bee invocated; neyther would the holie Ghost, (sayeth hee) suffer them so to doe, by whose inspiration they spake. The same also doeth their *Dominicus Bannes*, and the Iesuit *Salmeron* testifie, rendring this reason, Because it would seeme hard to the *Ievves*, (sayeth hee) who were never taught so to doe by *Moses* nor the Prophets, and the Gentiles should haue thought, that there were manie gods exhibite to them, in place of the multitude of gods, which they had forsaken.

D. Bannes, in 2ª. 2ª. q. 1. art. 10 Salmeron in 1. Tim. 2 disp. 8

Beholde, then, heere a doctrine of the *Romane* fayth, confessed to haue for the warrand there-of, neyther Gods written word, nor yet Apostolicall vnwritten tradition: now if it was neyther written, nor preached by them, let anie man consider if the Noveltie thereof

thereof bee not cleare, and that they can not eschew the Apostles Anathema, who sayeth, *If an Angell from Heaven should preach vnto you, beside that which I haue preached, let him bee accursed.*

Gal. 1. 8.

Next, to the Apostles tymes, if wee come to after ages, and inquyre howe long was it after the Apostles, before anie mention was ever heard of anie such thing, their owne Bishop *Peresius*, will playnlie tell vs, saying, That before the tyme of the Martyr *Cornelius*, (which was aboue 252 yeares after,) there was no mention, (sayeth hee) so farre as wee can see, of anie invocation, or intercession of Saynctes.

Peresius de trad. 3 pars de cultu sanct.

What was the practise lykewyse of the Church, in S. *Augustin's* tyme, (who lived after the 400 yeare of CHRIST,) and specialle of the westerne or *Romane* Church, himselfe doeth declare, saying,

saying of the Martyres and Saynctes departed. As for such men of God, (sayeth hee) who haue ouercome the world, in confessing of Him, they are named in their owne place and order, but they are not prayed vnto. *Aug. l. 22. de ciuit. Dei c. 10.*

Yea, in the 1200 yeare of God, *Bernard* did put it in doubt, whether the Saynctes departed, anie wayes heard the liuing: which if they doe not, then speaking to them by prayer, were altogether foolish: for speaking of deuoute *Humbert*, hee sayeth, Neyther see I him now, nor perhaps doeth hee heare mee. *Bernard de obitu Humberti.*

More-ouer, it is to bee obserued, that the Fathers of the primitiue Church, vsed this as a speciall Argument, to proue Christ to bee GOD, becausse Hee was euerie-where prayed vnto. Which Argument had beene of no force, if in those tymes they had prayed eyther to Saynctes or Angels.

Therefore *Origen* showeth, That PAVLL (1. COR. 1. 2.) proueth heereby *Origē l. 8. in*

heereby CHRIST to bee GOD, becauſe His Name is everie where incalled vpon; for the Apoſtle (ſayeth hee) doeth thereby pronounce IESVS CHRIST to bee GOD, becauſe His Name is incalled vpon. And if to incall vpon the Name of GOD, and to worſhip GOD, bee all one and the ſame thing, then as CHRIST is incalled vpon, ſo is Hee to bee worſhipped (ſayeth hee.)

Epiſt. ad Rom. c. 10.

So Novatianus de Trinit c. 14.

Hence it is alſo, that the Fathers in their ſeverall definitions of prayer, (which *Bellarmine* rehearſeth out of them) maketh the ſame to haue expreſſe reference to GOD onelie, and therefore alſo ſtyleth it, That ſatte and greateſt Sacrifice, which Himſelfe hath commanded to bee offered vp vnto Himſelfe, (ſayeth *Tertullian*) and that beſt and moſt holie Sacrifice of anie: (ſayeth *Clemens* of *Alexandria*) yea, that moſt excellent ſort of worſhip, (as *Bellarmine* calleth it.) Now as *Auguſtine* ſhoweth, and the *Ro-*

Bell. l. 1. de bonis operibus in partic c. 1.

Tertul Apologet. c. 30.

Clem. Alex. l. 7. ſtrom.

manifeſt

manifest confesse, There is no Sacrifice that is lawfull to bee offered vp vnto anie creature, and therefore least of all that of Prayer, which is the greatest and best.

And as for that reason, which *Romanistes* giue for their recourse to Saincts, the Fathers also haue not fayled to take that away: S. *Ambrose* telling vs, that the verie heathen Idolaters, pretended this miserable excuse, saying, That they had recourse to such that had departed whom they worshipped, that they may haue accesse to God by them, as by Courtiours to a King: and then hee subjoyneth, saying, But is there anie man so mad, (sayeth hee) and so vnmyndfull of his salvation, as to giue the Kings honour to a Courtier? whereas if anie were found to doe so, they would bee justlie condemned as guiltie of Treason: and yet these men thinke not themselues guiltie, who giue the honour of GOD'S Name to a creature.

Bell. trasl. de sanctis Aug. l. 8. de civit. Dei. c. 27. Amb. in Rom. 1.

In lyke-manner sayeth S. *Chrysostome*,

Chryſoſt. Serm. 7. de panit. tom. 6 edit. Savil. p. 802 qui in aliis edit. eſt Serm. 4. Chryſoſt. in dimiſſ. Cana nex tom. 5 edit. Savil. p. 190

ſoſtome, When thou haſt neede to put vp a ſute vnto men, thou art forced firſt to deale with doore-keepers, and to intreate flatterers, and to goe a long way: but with GOD there is no ſuch matter, without an interceſſour Hee is intreated: it ſufficeth onelie that thou crye in thy heart, and bring teares with thee,

And therefore hee biddeth vs marke the wiſedome of the *Canaanitiſh* Woman: ſhee intreated not *Iames*, (ſayeth hee) ſhee beſought not *Iohn*, neyther did ſhee come to *Peter*, but brake thorow the whole companie of them, ſaying, I haue no neede of a mediatour, but taking repentance with mee for a ſpokes man, I come to the fountayne it ſelfe, for this cauſe did hee deſcend, for this cauſe tooke Hee fleſh, that I might haue boldneſſe to ſpeake to Him.

Laſt, to what hight of impietie and groſſe Idolatrie, this *Romiſh* Noveltie is come vnto, let vs ſee in

ſee in the laſt rowme: Firſt, then, their owne *Vives* teſtifieth, that they worſhip no otherwyſe their hee and ſhee Saynts, than GOD Himſelfe: neyther ſee I (ſayeth hee) in manie thinges, what difference there is betweene their opinion of Saynctes, and that which the verie Heathen had of their gods. *Vives in c. 27. l. 8 Aug. de civit. Dei*

Lyke-wyſe they are come to that hight of Blaſphemie, as they are not aſhamed in their publicke *Romane* miſſall, to ſay to the Virgine *Marie*, *See alſo the ſame in the virgins Pſalter Pſal. 25.*

O fœlix puerpera, noſtra
pians ſcelera
Jure matris, impera Re-
demptori.
Tua ſemper ubera noſtra
ſanent vulnera. that is,

O happie Mother, who expiateth our ſinnes, by the authoritie of a Mother, command our Redeemer, and let thy

thy Pappe-milke heale our woundes.

Amphitheatrum honoris Caroli Bouartii,

Even as of late *Carolus Scribonius*, Provinciall of the Ieſuits, hath written, ſaying,

Lac matris miſcere volo cum ſanguine nati,
Non poſſum antidoto nobiliore frui. That is,

I will mixe the milke of the Mother, with the blood of the Sonne; and ſo I can not haue a more excellent ſalue for ſinne.

They haue alſo turned the whole PSALMES from GOD, to the Virgine MARIE alone, and in the 91 PSALME of that Pſalter, they attribute juſtice onlie to CHRIST, and mercie to the Virgine MARIE: therefore alſo thus they begin the 93 PSALME, ſaying, GOD is the Lord of revenge; but thou bountifull Mother of mercie, doeſt bowe

bowe Him to ſhowe pitie. And as *Aſſuerus* promiſed to *Eſther*, to the halfe of his kingdome, even ſo (ſayeth *Biell* on the Maſſe) ſeeing our heavenlie Father hath juſtice and mercie, as the beſt thinges of His Kingdome, reſerving juſtice to Himſelfe, Hee hath given mercie to the Virgine His Mother, wherefore it is lawfull, (ſayeth their *Bernardin de Buſto*) to appeale from the Sonnes juſtice, to the Mothers mercie.

Biell in can miſſæ lect. 80. Bern. de buſto Mariali part. 3 Serm. 3.

CHAPT. XII.

The Noveltie of prayer to Angels.

THis worſhipping and prayer to Angels, began to bee breached in the verie Apoſtles tyme, who therefore did fore-warne, that the myſterie of iniquitie did then allreadie worke: but no ſooner did this doctrine vnder

vnder a ſpecious ſhowe of voluntarie humilitie peepe out, but the Apoſtle diſcovered and declared the ſame to bee a deceatfull doctrine of errour, whereof hee biddeth all Chriſtians beware, ſaying in expreſſe words, *Let no man deceaue you of your reward, in a voluntarie humilitie, and worſhipping of Angels.*

Coloſſ. 2. 18.

The firſt and principall Author, then, of this errour, wee ſee, was that ſpirit of errour and deluſion: therefore ſayeth *Chryſoſtome*, The Devill was hee, who brought in this worſhip of Angels, envying vs the honour which wee haue, (to wit, of immediate acceſſe by CHRIST) therefore tho hee bee an Angell, (ſayeth hee) or Archangell, and tho they bee Cherubims, endure it not; for neyther will theſe powers themſelues admit it, but reject the ſame, when they ſee their Lord diſhonoured: *I haue honoured thee*, (ſayeth the

Chryſoſt. in Coloſſ. 3. Hom. 9.

the LORD) *and haue ſayd, Call vpon mee*, and doeſt thou diſhonour Him? (ſayeth that holie Father.)

After theſe Apoſtolicall tymes, if wee inquyre who was the firſt broacher of this errour, and ſetter of it on foote agayne, *Origen* telleth vs, that it was *Celſus*, a Philoſopher, who ſayde, Becauſe the Angels vnderſtood the affaires of GOD, therefore wee ſhould pray to them, that they may bee favourable to vs. Wherevnto *Origen* replyeth, ſaying, Away with *Celſus* counſell, ſaying that wee ſhould pray to Angels, and let vs not afforde any little audience thereto: for wee muſt pray to GOD alone, (ſayth hee) who is GOD over all, and to the word of GOD, His onelie begotten and firſt borne of all creatures. *Orig. l. 8. cont. Celſum p. 406*

Whichen our of prayer to Angels, ſpreading it ſelfe as a gangren in the Church, was not onlie oppoſed by *Origen*, and ſuch

Theod in Colos. 2. Concil. Laod. can. 35.

others severallie, but also by a whole Councell, as *Theodoret* sheweth, which beeing assembled in *Laodicea*, the chiefe Citie of *Phrygia*, by a Law did forbid, (sayeth hee) prayer to Angels, condemning the same as Idolatrie; whereby the Communion both of CHRIST and His Church was forsaken: and therefore accursing the practisers thereof, saying, If anie bee found to giue himselfe to this private Idolatrie, let him bee accursed, because hee hath forsaken the LORD IESVS CHRIST, the Sonne of GOD, and giues himselfe to Idolatrie.

Whence it is, that from thence foorth, all those who transgressed this Canon, were by the auncient Fathers, and whole Orthodox Church, accounted ever Heretickes, and therefore called *Angelici*, because of their worshipping and prayer to Angels, as witnesseth *Augustine*, *Isidore*, with dyverse others moe.

Aug. de Heres. c. 39. Isidorus l. 8. c. 5.

CHAPT.

CHAPTER XIII.

The Noveltie of the worship of Images.

TO come, then, to the discoverie of the Noveltie of this grosse sort of Idolatrie, which is not onelie to worship by or before an Image, but to worship the Image it selfe: for which cause sayeth one of the Bishops, It must not onelie bee confessed, that the faythfull in the Church, doe adore before the Image, (as some perhaps would warilie speake) but also doe adore the Image it selfe without any scruple: yea, with that same worship, wherewith they adore the thing that is represented thereby.

Iacobus Nacl. in Epist. ad Rō. 1. fol. 42 Edit. Venet. anno 1557.

First, their owne *Cassander* telleth vs, that it is certayne in the beginning of the preaching of the Gospell, (sayeth hee) and a good while

Cassand. cōsult. art. 21

while after, that there was no vse at all of Images amongst Christians, but especiallie in Churches: so that whē *Adrian* the Emperor had commanded that Temples should bee made in all Cities without Images, it was presentlie conceaved, that hee was preparing these for Christians. And when the auncient Christians themselues were demanded by the Gentiles, why they had no Images, *Minutius Fœlix* returneth them this answere, What Image should wee make to GOD, when man himselfe is GOD'S Image? (sayeth hee.)

Lampridius in Alexandro.

Minutius Fœlix in Octavio

The primitiue Church lykewyse, for preventing of that Idolatrie which thereafter ensued, was so carefull and provident, that the Councell of *Eliberis* in *Granada* in *Spayne*, (in Anno 305) decreed plainlie, that no Pictures at all should bee brought within Churches, for feare of adoration, which might ensue thereafter.

Concil. El. b. c. 36.

Neither was this the decree of a

provinciall

provinciall Assemblie onelie, but an ordinance also, in all other parts of the whole Church, as witnesseth their owne *Clemangis*, a *Parisian* Doctor, and Arch-deane of *Bajon*, saying, Of olde the whole vniversall Church did decree, (beeing induced thereto by good reason) for their cause who from Gentilisme, were converted to the faythe, that no Images should bee set vp in Churches. *Lib. de non celeb. non instituto. c. 11.*

The first breach, and violation of which ordinance, wee finde to haue beene in *Epiphanius* time, Bishop of *Salamina* in *Cyprus*, (about the yeare 390) who as himselfe reporteth, entering into a Chappell for his owne private deuotion at *Anablatha*, and seeing a certayne Vaile hanging on the wall thereof, having paymed thereupon the Image of CHRIST, or some Sayncte, (sayeth hee) hee tooke downe the same, and rent it in pieces, and thereafter wrote to the Patriarch of *Ierusalem*, within whose precinct it was, finding *Epiphanii Epist. ad Ioan. Hieros. tom. 1 operis Hieronymi Epist. 66.*

fault, that anie such thing should haue beene done within his boundes; and desiring him that hee would command, that thereafter in the Church of CHRIST, no more such Vailes or Pictures should bee hung vp: this beeing contrary to the authority of Scriptures, and agaynst our Religion, (sayeth hee.)

But a good while thereafter, how they were more commonlie brought in into Churches, *Cornelius Agrippa* thus doeth declare, saying, The Heathnish custome, and their false Religion, hath also infected ours, and hath brought into Churches, Images, and Pictures, with manie other pompous Ceremonies, none whereof were found amongst the first and true Christians.

Agrippa de van. scien. c. 57.

Vnder what specious pretence also, and for what ende at first this was done, their owne *Cassander* hereby clearly testifieth, saying, At last it is evident, that Pictures were admitted into Churches, to

Cassand. cōsult. art. 21

represent

represent onlie the storie of things done: altho *Augustine* spake plainlie agaynst it, saying, These deserue to bee thought altogether to erre, who seeke the knowledge of CHRIST and His Apostles, not in holie Scriptures, but vpon paynted walles. But how farre the auncient Fathers, who lived in the primitiue Church, did abhorre from any worshipe of Images, onlie *Origen* wryting against *Celsus* may declare, (sayeth hee.) *Aug. de con sensu Evang. l. 1. c. 9. et 10.*

Thus beeing, then, generallie set vp into Church, through the superstition of people, about the 600 yeare of GOD, in the tyme of Pope *Gregorie* the first, they began to bee adored: at what tyme *Serenus* Bishop of *Marsils*, publicklie opposed the same, by breaking all the Images, and removing out all the Pictures, that were within the Churches of his whole Dioceses: which thing Pope *Gregorie* himselfe doeth relate to vs, in that Epistle of his written to *Serenus*, commending *Greg. l. 9. Epist. 9.*

his zeale which hee shew against any worshipping of Images, as being (sayth hee) altogether agaynst the Scriptures: but thinking amisse onelie, that so rashlie hee altogether had broken them in pieces.

What fierce contentions also afterward arose in the Church, concerning Images, it were too large a taske at length here to set downe, the *Greeke* Emperoures, *Leo, Isaurus, Constantinus Caballinus, Nicephorus, Stauratius, Leo Armenus, Michaell Balbus, Theophilus* and others, who were therefore called *Iconomachi*, or the enemies to Images, opposing them and their adoration constantlie in the East, till at last their worship was established in that second Councell of *Nice*, holde by that superstitious Empresse IRENE, in Anno 787; which Councell was quickly thereafter opposed, by the Councell of *Francheforde*, convocate by *Charles* the Great, and holde in the West: at what tyme, (sayeth their owne

Cassand

Cassander) when the coppie of that Councell of *Nice* was brought vnto *Francke forde*, and diligentlie read, by the command of the Emperour *Charles*, the Councell of *Francke forde* was indicted, at which the Legates of the Bishop of *Rome* were present, and there, by the full consent of the Westerne Bishops, (sayeth hee) that *Grecian* Councell, in so farre as the same decreed the worship of Images to bee lawfull, was disallowed, and condemned, as not onelie contrarie to Scripture, but also to the doctrine of the auncient Fathers, and to the custome of the *Romane* Church it selfe. So that wee see, 800 yeares after CHRIST, that the *Romane* Church was then as farre from the doctrine and practise of the *Romane* Church now, in this poynt of worshipping Images, as ever *Luther*, or *Calvin*, or anie Protestant now.

Cassander consult. art. 21 Bato. Tom. 9. An. 794. Sect. 3. 9. 12. 41.

Wher by it is evident, how falselie the *Romane* Catechisme affirmeth, that it is not onelie lawfull

Catechis. Rom.

part. 3. c. 2. Sect. 4. to haue Images in the Church, and so, giue honour and worshipp to them, but also that this hath ever, or in all ages beene done, to the great good of the faythfull.

Neyther was that reason or excuse, thought to bee of anie worth then, (sayeth their owne *Cassander*) which is by some now-adayes pretended, that this worship is not given to the Images themselues, but to them whom they represent: for this excuse (sayeth hee) was lyke-wyse made by *Pagani*, to colour their Idolatrie.

Cass. Iand. ibidē.

Which practise of *Romish* deuotion and pietie, is come to that hight of madnesse, (sayeth their *Polydor Virgil*) that this part of Religion, is little different from impietie: for there are manie so exceeding rude and stupide, (sayth hee) who worship Images made of Stockes and Stones, Brasse and Marble; and these also, that are paynted ouer with dyuerse sorts of Coloures vpon walles: not as representing figures, but as if they had

Polyd. Virg. l. 6. de inuentorum c. 13.

had ſenſe and feeling, and confide more in theſe, than in CHRIST Himſelfe.

Yea, they ſo dote vpon Images, (ſayeth their owne *Gabriell Biell*) that they belieue a certayne Deitie, grace or holineſſe to bee in them, whereby they are able to worke miracles, reſtore health, and delyver from dangers, and to preſerue men from hurtes and ſnares, out of the confidence of the fore-named, beeing moved to worſhip them, that they may obtaine ſome of the former thinges. *Biell in Canon. Miſſæ Lect. 48.*

Whence it is alſo, (ſayeth hee) that they vowe & obliedge themſelues to vnder-goe Pilgrimages, ſome to this, and ſome to that Church, according as they reſpect the Images; beliewing that this Image in ſuch a place, to bee of greater vertue, than in another, and to bee more famous for miracles, and of greater power. And if at anie time miracles bee wrought vpon men, who haue recourſe vnto them, this is not by the vertue of the

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of the Images, (ſayeth hee) but ſome-tymes by the operation of the Devill, to deceaue *ſuch Idolatrous* worſhippers, GOD ſo permitting, and their infidelitie ſo deſerving the ſame.

CHAPT. XIV.

The Noveltie of the doctrine of Merite.

Bell. l. 5. de Juſtif. c. 17. Rhem on 2. Tim. 4. 8. Heb 6. 10. and 1 Theſſ. 1. 5.

HEEREIN the *Romaniſtes* are ſo groſſe, that BELLARMINE ſayeth not onlie, That good workes merite a rewarde, for their owne worthineſſe and condignitie: but the *Rhemiſtes* adde alſo, that they are ſo fullie worthy of eternall lyfe, which GOD of His juſtice oweth to the workers of the ſame, that GOD ſhould bee vnjuſt, if Hee rendred not Heaven for them.

Vaſq. comen

Yea, the Ieſuit *Vaſquez*, goeth ſo farre in prowde and open blaſphemie,

phemie, that hee sayeth, Seeing the workes of the righteous, by their owne worthinesse, merite eternall lyfe, as an equall recompence and reward, there is no neede of the interveaning of anie other merite of condignitie, such as the merite of CHRIST, that eternall lyfe should bee rendered vnto them. *in l. 2. q. 114. Disp. 222. num. 30. 31*

To come to the confessed Noveltie of which prowde errour, beside Scripture cleare in this poynt, their owne *Cassander* telleth vs, what was the constant and vniforme doctrine, of the primitiue Church, and antient fathers therein, saying, Wherefore this doctrine is not to bee passed by, which with a full *consent all the ancient Fathers* delyvere: to wit, that our whole confidence of the remission of our sinnes, and the hope, both of pardon, and of lyfe eternall, is to bee placed in the onelie *mercie of GOD, and merite of CHRIST*. *Cassand. cõsult art. 6.*

Whence it is, that their

Wald

Wild. tom. 3 de sacramentis lib. tit. 1. c. 7. who wrote anno 1430.

Waldensis sayeth, I esteeme him a sounder divyne, and more sayth-full Catholicke, (sayeth hee) and more agreeable *to the Scriptures*, who simplie denyeth anie such merite; and who granteth according to the Apostles, and Scriptures manner of speach, that simplie a man meriteth not the kingdome of Heaven: but onelie that it is given him of the meere favour of GOD, and will of the giver, *as all the auncient holie Fathers*, vnto the latter Schoole-men haue held, and as the whole Church did professe, accounting it an Heresie to professe the contrarie.

See the first part of this Treatise.

The trueth of which speach, of these two fore-named, may bee seene at length, in the cleare testimonies of the Fathers themselues, who showe how the godlie get eternall lyfe from GOD, *ratione pacti, non facti*, or by reason not of our workes meriting, but his mercie promising. Therefore, (sayde *Augustine*) whatsoever

Aug. in

soever GOD hath promised, Hee promised the same to these who were vnworthie, that the reward might bee seene to bee promised, not for the merite of the worke, but of free grace, (as the word it selfe importeth.) *Psal. 109.*

Which doctrine of truth overthrowing merite was also professed of olde in the Churches of Britaine, as may bee seene in the order appoynted in the auncient Liturgie of England, for visitation of the sicke, chiefelie in *Anselmes* time Arch-bishop of *Canterburie*, Anno 1080, wherein the Priest sayeth to the sicke person, Doest thou believe to come to Glorie, not by thy owne merites, but by the vertue and merite of the Passion of the LORD IESVS CHRIST, and that none can bee saved by his owne merits, or by anie other meanes, but by the merite of His Passion. To which the sicke partie was taught to answere, All this I believe. *Ordo baptizandi et visitandi egrotos edit. Venet. anno 1571. et Colonia 1576.*

The contrarie of which doctrine,

ctrine, maintayned now by *Romanistes*, was also long agoe condemned, by the whole Facultie of Divinitie at PARIS, Anno 1354, as most Hereticall, and Blasphemous, in their sentence agaynst one *Guido*, an *Augustine* Friar, by way of recantation prescrybed vnto him, saying, I saide against a Batchelour of the preaching Friars, in my conference with him, that a man meriteth eternall lyfe, for the worthinesse of the worke; that is, so, as if the same were not given vnto him, there were wrong done vnto him: which opinion I recant, as *False*, *Hereticall*, and *Blasphemous*.

Guido revoc. errorum fact. Parisiis anno 1354 Tom. 14. bibliothec. patrū edit. Colon p. 347

Therefore their owne Cardinall *Bellarmine*, was forced to conclude, saying, Because of the vncertaintie of our owne vnrighteousnesse, and the danger of vaine glorie, it is most safe, (sayth hee) to put our whole confidence, in the onelie mercie of GOD, and His onlie goodnesse.

Bell. l. 5. de Justif. c. 7.

An

An advertiſement to the Reader.

The Noveltie of this prowde errour beeing diſcovered, yet, leſt with the vaile of the Word, Merite oft vſed in Antiquitie, they ſhould craftilie palliate the Noveltie of their doctrine of merite, their owne *Vega*, in his booke written in defence, and for the vnderſtanding of the Councell of *Trent*, and wherein hee was a chiefe Diſputer, plainlie confeſſeth, ſaying, I am not ignorant that the word, (*merito*) is vſed oft-tymes, (ſayeth hee) where there is no meaning of deſerving, eyther by condignitie, or congruitie. *Vega l. 8. de juſtif. c. 8 p. 189.*

And therefore wee finde, that ſometimes improperlie, inſimplie ſignifieth to obtayne favour, without doing eyther good or evill: as where *Ambroſe* ſayeth, That *Iohn* the Baptiſt in his birth, obtayned ſo great a favour, as to bee *Amb. Serm. 53.*

bee the fore-runner of CHRIST, the wordes beeing, *tantam gratiam nascendo meruit.*

Greg. l. 9. moral in Iob c. 17.

Sometimes also it is put for obtayning favour, quyte contrarie to deserving, as where Pope *Gregorie* speaking of PAVL's conversion, sayeth, When hee was labouring to extinguish the Name of our Redeemer on earth, hee obtayned that favour to heare His wordes from Heaven, where the wordes are, *Verba de cœlo meruit audire.*

Bern. Serm. 1. in annũ B. Mariæ.

And sometimes it signifieth generallie, workes, whether good or evill, as *Aug. Epist.* 46, and sometimes speciallie good workes; yet excluding all worthinesse in them to merite eternall lyfe; as where *Bernard* sayeth, Neyther are mens good workes of such worth, that for their merite eternall lyfe should bee due vnto them, or that GOD should doe wrong except Hee gaue the same for them: where the wordes are,

Neque

Neque enim sunt talia hominum merita, &c. and which speach of *Bernard's*, is diametrale oppoſit in *ipſis terminis*, to that prowde aſſertion of the *Rhemiſtes*, who ſay, that GOD ſhould bee vnjuſt, and doe wrong, if Hee rendred not Heaven for them. *Rhem in Heb. 6. 10.*

CHAPTER XV.

The Novelrie of Purgatorie.

FIrſt, then, if wee aske their owne Biſhop of *Rocheſter*, and great Champion againſt *Luther*, whether this new Article, which avarice hath hatched, ignorance doeth foſter, and fire and faggot maintaineth, was knowne of olde, or believed by the primitive Church, hee will tell vs, ſaying, It was not ſo neceſſarie to believe *Purgatorie*, in the primitive Church. *Roffen. cont. Luther art. 18.*

And

And if wee aske him farder, to wit, how long it was before eyther *Purgatorie*, or indulgences, (which depende vpon it) was knowne or receaved by the Catholicke Church, hee will tell vs, That it was knowne but of late, (sayeth hee) and that after manie ages, the beliefe of *Purgatorie* and indulgences, was receaved by Orthodoxe Christians; and therefore hee granteth, that thereof little or no mention was at all in the auncient Fathers. But on the contrarie, *Iustin Martyr* doeth teach vs, That after the soules departure from the bodie, *statim*, or instantly, the soules of the godlie are carried to Paradise, where the sight of Angels and Archangels, and the sight of CHRIST is. And so lyke-wyse sayeth *Prosper*, that Christians having ended their Pilgrimage, *presentlie* thence-foorth reygne happie in their native countrey. In lyke-manner *Augustine*, that the soule beeing set at libertie out of the bodie, *presentlie*

Iustin Martyr q. 75.

Prosper. l. 1. de Vita contempl. c. 1.

Aug. medit. c. 22.

sentlie goeth to Heaven.

Yea, *Bellarmine* himselfe, vpon these wordes of S. Paull, 2. Cor. 5. 1. confesseth no lesse, saying. The reasoning of the Apostle, then, is excellent, to wit, this (sayeth hee) if this mortall lyfe perish, wee haue presentlie the enjoying of another, farre better in the Heavens.

et l. 20 de cl. vit. Dei c. 15. Bell. l. 1. de sanct. c. 3.

Last of all, if moreover to proue the Noveltie of this errour, wee consider the vniversalitie or Catholicisme, both of place and persons, wee shall finde that as it hath not beene *semper*, or *ever* in the Church, so neyther, hath it beene helde or believed; *Vbique nec ab omnibus*, or, in all places, and by all: which beside the irrefragable notorietie thereof, their owne Bishop of *Rochester* clearlie confesseth, saying. As for the *Grecians*, even vnto this day, they did never believe *Purgatorie*: and yet of the *Grecian* Church their owne Bishop of *Bitonto*, in his Oration

Roffen cont. Luther art. 18

Ita igitur Gratia mater nostra cui totum id debet quod habet Ecclesia Latina.

Oration before the Councell of *Trent*, professeth her to bee the mother Church, from whome the *Romane* Church hath whatsoever shee hath, (sayeth hee) to wit, of sound and Orthodox doctrine.

And if beside the *Grecians*, wee consider and joyne the *Muscovites*, and *abyssin* Christians, the *Georgians*, and *Armenians*, as also the *Syrians* and *Chaldeans*, that are subject to the Patriarch of *Antioch* and *Babylon*, from *Cyprus* and *Palestina*, to the East *Indies*, besides the reformed Churches in *Europe*, wee shall finde these who believe *Purgatorie*, to bee but a few.

CHAPT. XVI.

The Noveltie of Papall Indulgences.

Having

HAving before cleared the Novelty of *Purgatorie*, by the *Romanistes* owne confession, it followeth necessarilie, that Papell Indulgences can brage of no Antiquitie: For, sayeth their owne Bishop of *Rochester*, If yee take away *Purgatorie*, what neede will bee of indulgences? for vpon it, (sayeth hee) dependeth all the respect that is had to indulgences. *Roffen cont. Luther art. 18.*

Yet to discover more clearlie, the Novelty of Papall indulgences, wee will first consider what were these auncient indulgences, which are mentioned in the recordes of Antiquitie, to haue beene at first in vse in the Church of CHRIST, that by the generall name common to these auncient, and the now late Papall indulgences, none may bee deceaved.

First, then, the indulgences of olde, were onlie a releasing of penitents, from some part of the severitie of discipline, injoyned to scandalous offenders, as their serious repentance and publicke evidence

evidence thereof did procure: as may bee seene, 2. COR. 2. and as *Bellarmine* himselfe maketh manifest, out of the Actes of the Councells of *Nice*, and *Ancyra*, set downe by him at length.

Bell. l. 2. de indulg. c. 6.

Which thing also their owne *Cassander* showeth, saying, That the diminishing of Canonicall Pennance, or that relaxation which was granted by the Bishop to publicke penitents, when eyther somewhat of the tyme, or of the rigour of the pennance was lessened, was called an Indulgence: so that it was a lessening and mitigation, of their disciplinarie satisfaction to the Church, who were penitents and alyue, granted by everie Bishop to such of his Dioceese, and that verie sparinglie, as *Bellarmine* showeth, but no largesse and application of the satisfactions of Saynctes, joyned with CHRIST'S sufferings, for the reliefe of those that are dead, out of a forged fyrie *Purgatorie*, graunted onelie by the Bishop of *Rome*, for satisfaction

Cassand. cõsult art. 12.

Bell. l. 1. de indulg. c. 3. §. post et c. 12. §. posterior

ction to him in moneyes: and as *Bellarmine* acknowledgeth, for the lighteſt cauſes of anie, laviſhing out greateſt Indulgences, as that is, which is granted to all who heare the Popes bleſſing at *Eaſter*.

B. II. ibidē §. 30.

Now if wee inquyre what is become of theſe auncient Indulgences, *Bellarmine* will tell vs, ſaying, I confeſſe indeede, (ſayth hee) that the forme of diſpencing with a number of yeares or dayes, or Lents appoynted for pennance, which was of olde in vſe, is now cleane left off.

Bell. l. 1. de indulg c. 8.

Next, if wee inquyre concerning theſe new Papall Indulgences, that are come in their place, whether they haue anie Antiquitie for them, eyther by Scripture, or ancient tradition, their owne *Sylveſter Prierias*, *Antonius*, *Cajetane*, and others, will grant, that they haue none: for thus ſayeth *Prierias*, (and with him the other two) Indulgences are not knowne to vs, by anie authoritie of Scripture: nor was there any vſe of the

Prier. l. cont. Luth. pro indulg Antonius part. 1 tit. 10 c. 3. Cajet. opuſc. l. 5. c. 1. et l. de indulg. initio

Roffen conr. Luth. art. 18 in the beginning of the Christian Church, (sayeth their Bishop *Fysher.*)

Cajet supra. To come next from Scripture, to the authoritie of Fathers, Cardinall *Cajetane* telleth vs, That none of the Auncient Fathers, *Greeke* or *Latine*, haue brought these to our knowledge, (sayeth hee) which therefore maketh *Bellarmine*, that hee citeth not one Father for them.

Bell. l. 2. de indulg. c. 17. As also to confesse, that *Durandus*, *Antoninus*, and *Rochester*, denye, (sayeth hee) that Indulgences were knowne in the times of *Ierome*, *Augustine*, and other Fathers, who lived in the first fiue hundreth yeares.

Next, after the first fiue hundreth yeares, if wee inquyre, in the auncient Fathers that thereafter lived, whether anie mention is to bee found of Papall Indulgences, their *Antoninus* will tell vs, saying, There is no testimonie for them in the auncient Fathers at all, but onelie (sayeth hee)

Antō. part. 1 *tit.* 10 *c.* 3. *initio.*

out of

out of more later wryters.

Wherefore their owne *Alfonsus à Castro*, vpon the same ground granteth, That their vse (sayeth hee) is onlie of late in the Church. *Alfōs. adv. Hæres. l. 8. tit indulgentia.*

Iustly therefore is that challenge made by *Chemnitius*, that no Testimonie can bee produced out of anie Father by anie, that any such doctrine or venting of Papall Indulgences, was in vse in the Church, for the space allmost of twelue hundreth yeares after CHRIST: the first author of them beeing (as their owne *Polydor*, and *Agrippa* telleth vs) *Boniface* the eyght, who lived about that tyme, and extended them to the soules in *Purgatorie*: and for the better sale, and venting of them, devysed a solemne Iubile, beeing therein a successour, rather to *Simon Magus*, than to *Simon Peter*. *Chem exam. de indulg. c. 4.*

So that wee see this doctrine of Indulgences, is new in the institution, new in the practise, new in the extent, and new everie way,

and consequentlie false, and impiouslie deceatfull.

CHAPT. XVII.

The Noveltie of the Popish fiue Bastard Sacramentes.

First, then, to cleare the Noveltie of this doctrine, set downe by the Councell of *Trent*, with such a dreadfull fulmination of a curse to the controllers thereof, if wee inquyre beside these two Sacramentes, to wit, Baptisme and the LORD'S Supper, whether they bee anie moe, which the Antiquitie of holie Scripture doeth countenance, and allow to bee true and proper Sacramentes of the Gospell, as having Christs institution, and beeing visible signes of invisible justifying grace, conferred on the receaver

Sess.7 can.1. et 4.

receavers in the right vſe thereof: then, their owne Cardinall *Beſſarion*, and Biſhop of *Tuſculum*, will tell vs, ſaying, In the Goſpell wee reade that *onelie* theſe two Sacramentes, (ſayeth hee) were delyvered to vs plainlie. *Beſſarion de ſacram. Euchar.*

Or if wee will aske at their *Paſchaſius* an Abbot, who lived about the 800 yeare of CHRIST, which are the Sacramentes of CHRIST, to bee found in His Church, hee will ſhow vs, That theſe are they onelie, to wit, Baptiſme, and the Sacrament of the Bodie and Blood of CHRIST, without mentioning moe: which therefore *Fulbertus*, Biſhop of *Chartres*, calleth, *duo vitæ Sacramenta*, or the two Sacramentes of lyfe and ſalvation. *Paſchaſ. de cœna Domini.* *Fulbertus Epiſt. 1.*

Lyke-wyſe, beſide their owne Doctoures, if wee aſcende higher to inquyre of the ancient Fathers, what are the proper Sacraments, which the Church then acknowledged, *Auguſtine* will tell vs. *Aug. de ſymb.*

That Baptiſme, and the LORD'S Supper, are theſe, ſaying, *Hæc ſunt Eccleſiæ gemina ſacramenta:* or, theſe are the two Sacramentes of the Church, lyke two twinnes: In lyke-manner doeth *Cyprian* ſpeake, ſaying, Then, at laſt, men may bee ſanctified, and bee the children of God, *ſi vtroque ſacramento naſcantur:* that is, If they bee borne anew by both the Sacramentes, to wit, Baptiſme, and the LORD'S Supper.

ad catechim et de doct. Chriſt l. 3. c. 9.

Cyprian l. 2. Epiſt. 3. ad Stephanum.

And if wee conſult with *Bellarmine* himſelfe, hee will ſhowe vs the reaſon, why both the auncient Fathers, and manie of their owne Doctoures, countenance no other Sacramentes, as properlie ſo called, ſaying, The holie thing it ſelfe, which the Sacramentes of the new Law doeth ſignifie, is three-folde: 1. juſtifying grace, which is demonſtrate as preſent, 2. the ſuffering of CHRIST, as the cauſe of that grace, and which is com-

Bell. l. 1. de ſacrā 6. 9.

is commemorate as bygone, and 3. eternall, lyfe the effect of that grace, and which is prefigured as to come: and concerning Baptiſme, and the LORD'S Supper, the matter heerein is moſt evident, but concerning the other fiue Sacraments, it is not ſo evident, (ſayeth hee.)

Wherefore juſtlie did their owne *Caſſander* ſay, as touching the ſeaven Sacramentes, It is certayne that the Schoole-men, and *Romane* doctoures, (ſayeth hee) never thought that all of them, ſhould bee called alyke properlie Sacramentes. *Caſſand. cōſult art. 13*

Therefore, as to confirmation, *Alexander* of *Hales* ſhoweth, That it is no Sacrament of the Goſpell properlie, becauſe it wanteth CHRIST'S inſtitution, and is of no greater Antiquitie, than the Councell of *Milda*. *Alexander Halen part. 4 q. 24. memb 1.*

Next, concerning Marriage, as *Caſſander* reporteth, *Lombard* denyeth that grace is thereby conferred: and *Durand* affirmeth, *Caſſander cōſult art. 13*

Durand in l. 4. dist. 26. q. 3. that it is nowayes properlie a Sacrament.

Thirdlie, as for pennance and confession, *Hugo de sancto Victore*, in expresse tearmes excludeth it from beeing a Sacrament, properlie of the new Law.

Hugo de sacram. Bell. de sacram. ordinis c. 5. §. ac primum. Fourthlie, touching ORDOVRS, *Bellarmine* himselfe telleth vs, That Episcopall Ordination, (which *Durand* thoweth to bee all one with Presbyteriall) is denyed to bee a Sacrament, properlie so called, not onelie by sundrie auncient Schoole-men, and Doctors of the *Romane* Church, but by these also who are more recent, as *Dominicus à Soto*, and others: whence hee concludeth, saying, Wherefore, if Episcopall Ordination bee not a Sacrament, wee can not proue out of Scripture, (sayeth hee) that Ordination is a Sacrament at all.

Suar. tom. 4 disp. 39. sect. 2 Last, as for extreame vnction, the Iesuit *Suarez* declareth, That *Hugo*, *Peter Lombard*, *Bonaventure*, *Alensis*, and *Altisiodorus*, fiue Famous

mous and learned Doctors in the *Romane* Church, denye playnlie, that it was instituted by CHRIST, and consequentlie that it is no true Sacrament.

The peremptorie tyme, then, and author when this doctrine of seaven sacraments got foot in the Church, their owne *Cassander* specifieth, saying, Heerein surelie there is no contraversie, that there are two speciall Sacramentes of our salvation, wherein speciallie our salvation consisteth, and is apprehended by vs: as speaketh *Robertus Tuitiensis*, and *Hugo de Sancto Victore*, to wit, Baptisme and the Sacrament of the Bodie and Blood of CHRIST: neyther shall yee finde anie who rashlie before *Peter Lombards* tyme, did set downe anie certayne, and definite number of Sacramentes: which tyme was about the 1140 yeare of GOD: and so the same is but a verie late Noveltie.

CHAPT. XVIII.

The Novelty of Transſubſtantiation.

BEfore wee come to the diſcoverie, of the Noveltie of this lurde errour, wee will ſhow firſt, how groſſe not onelie the *Romaniſtes* of olde haue beene therein, but lyke-wyſe their verie late Ieſuits: Firſt, then, to vſe the wordes of the Councell of *Rome*, helde by Pope *Nicolas*, (Anno 1060) wherevnto they cauſed *Berengarie*, by way of recantation, to ſubſcrybe, The Bread and Wine which are ſet vpon the Altar, after conſecration, (ſay they) are not onelie the Sacrament of CHRIST'S Bodie and Blood, but are the verie true Bodie and Blood of CHRIST, and ſenſiblie in the verie trueth, is handled by the hands of the Prieſt, and

Decreti 3 pars diſt. 2. c. 42. ego Berengarius.

and kroken, and chawed by the teeth of the faythfull.

A late Ieſuit lyke-wyſe, *Cornelius à Lapide*, ſayeth vpon theſe wordes of Isai, *Behold, a Virgine ſhall conceaue, and beare a Sonne.* In this venerable Sacrament, this myſterie (ſayeth hee) is truelie performed, and daylie in verie deede renewed: which heere Isaiah fore-telleth, and which was performed when the Word was incarnate: for by the wordes of conſecration, as the Bread is truelie and reallie tranſſubſtantiate, ſo Christ is brought foorth, and as it were begotten vpon the Altar; as powerfullie and efficaciouſlie, as if CHRIST were not as yet incarnate, yet by theſe wordes, *This is my Bodie*, Hee ſhould bee incarnate: and aſſume an humane bodie, as graue Divynes doe teach: there-fore (ſayeth hee) the Prieſt is as the Virgine that bare him, the Altar is the Manger, the little *Emmanuell*

A Lapide in Iſai 7. 14.

nuell which hee beareth, is Christ brought foorth vnder the little Hostie, by vertue of the Highest, and over-shadowing of the holie Ghost: which made their *postel-lum* to call Transsubstantiation, *nativitas mediatoris vltima*, or the last birth of our Mediator CHRIST.

Biel in can. Missæ lect. 40 Roffen cont. captiv Babyl. num. 8 et 90. Cajet. 3. q. 78. art. 1. Bell. l. 3. de Euch. c. 23.

For detection of the Noveltie of which blasphemous errour, if wee first inquyre of the Antiquitie thereof in Scripture, a clowde of their owne witnesses will tell vs, that it is not expressed in Scripture, nor can bee proven thereby at all, and that it may bee justlie doubted, (sayeth *Bellarmine* himselfe) whether these wordes, *This is my Bodie*, bee cleare anough to inforce it, seeing the most sharpe witted and learned Doctors of the *Romane* Church, (such as *Scotus* was) haue thought the contrarie, (sayeth hee.)

Next, if wee aske for the Antiquitie thereof, in the writs of the

the auncient Fathers, or if it was believed in the primitiue Church: then one of their schoole-men will tell vs, saying, In the primitiue Church, it was not believed as a poynt of fayth, that the substance of bread, was converted into the bodie of Christ. *Iohan Tribarnus in 4. sent dist. 11 q. 3. dist. 43.*

Next, of the Transsubstantiation of the bread, into the bodie of CHRIST, (sayeth *Alfonsus à Castro*) in the auncient wryters, there is verie seldome mention.

Yea, sundrie auncient Divynes doe affirme, that the bread is not Transubstantiate, (sayeth their Cardinall *Cusanus*.) *Cusan. l. 6. ex ercit. tit. ex quarto serm. p. 512*

Wherefore *Theodoret* telleth vs clearlie, That the mysticall signes after consecration, departe not from their owne nature, but remayne in their former substance, figure, and forme, and may bee seene and touched as before, *Theod. dial. 2.*

Yea, their owne Pope *Gelasius*, wryting agaynst *Eutyches*, sayeth expresslie, That tho in the Sacrament wee receaue a divyne thing, to wit, *Gelasius de duab. Christ.*

sti naturis cont. Eutychen. in bibliotheca patrũ tom. 4 Cassand. cõsult. art. 10 Suarez in 3. Thomæ disp. 80. Sect. 2 p. 602. Damas. l. 4 Orthod. fidei c. 14.

to wit, the Bodie and Blood of CHRIST, yet the substance and nature of the bread and wine ceasseth not to remaine, (sayeth hee.)

And if anie speaches of Fathers would seeme to sound other ways, their owne *Cassander* telleth vs, That the late Schoole men doe acknowledge these speaches to bee figuratiue, whereby the signe is called, by the name of the thing which is signified, and is present also in the Sacrament. So that justlie sayde the elder Schoolemen, (as *Suarez* reporteth of them) that the doctrine of Transsubstantiation is not verie ancient.

This errour, then, was first broached in the East, by *Damascene*, in the time of *Gregorie* the third, (Anno 740) and opposed then chiefelie by the Councell of *Constantinople*, consisting of 338 Bishops, (Anno 754) who declared, That the bread in the Eucharist, was the true resemblance of Christs naturall bodie, and

and consequentlie not the bodie it selfe.

concil. Gen. Tom. 3. pag. 599. & edit. Rom. pag. 600. τὴν τῆς εὐχαριστίας ἄρτον ὡς ἀψευδῆ εἰκονα τῆς Φυσικῆς σαρκος.

About an hundreth yeares there-after, in the tyme of *Gregorie* the fourth, the same also began to bee propounded in the West, by one *Amularius*, Bishop of *Lions*, who was censured, and opposed, by the Councell of *Carisiacum*, wherein it was declared by the Bishops of *France*, That it was to bee vnderstood, that the bread and wine, were the bodie and blood of CHRIST, after a spirituall manner onelie.

Lib. 3. de eccles. offic. c. 24 Florus in actis synod. Carisiac.

Heere-after howsoever, sundrie helde this grosse opinion of Transsubstantiation, *Paschasius Radbertus*, a Deacon, (Anno 850) who to that purpose wrote a Booke to *Placidus*, of the bodie and blood of CHRIST: yet others stoutlie mayntayned the trueth in the contrarie,

See Philip Morney de missa. l. 4. c. 8.

trarie, as *Rabanus Maurus*, who at the same tyme opposed *Paschasius*, and wrote thereof to *Abbot Egilo*, whereby arose great disputes by sundrie vpon both sides: wherevpon *Carolus Calvus*, then King of FRANCE, willing to haue these differences composed amongst his people, and the trueth of the matter cleared, singled out one *Bertram*, a Priest and Monke of *Corbey*, as * a man most famous in those tymes, both for learning and pietie, and requyred him to wryte to him his judgement in that matter: which hee accordinglie did in his booke yet extant, written (Anno 876) wherein hee declareth and proveth, That the bread and wine, are Christs bodie and blood figuratiuelie onelie, or by representation, according to the nature of Sacramentes, and sacramentall speaches, taking so the name of that which they signifie: but for the substance of the creatures or elementes themselues, they are the same after consecration,

* *Non minus vita quam doctrina insignis.* (*saych* Tritemius *of him, who wrote* 1490 *beeing Abbot of Spanheim. Bertram⁹ l. de corp. et sãg. Christi edit Coloniæ.*

tion, as they were before: (sayeth hee) for which cause the *Romanistes* in the *Belgicke expurgatorie Index*, wish, that this Booke had altogether perished: the Iesuit *Turrian* giving the reason thereof, Because the citing of it declareth that *Calvine's* Heresie is not new.

Anno 1551. pag. 18; 200. et 205 Index expurg Belgic

Lit. B. Turrian, contr. Volan. l.b. 1. de Eucharist. cap. 22.

About which tyme also of *Bertrams* wryting, a famous countreyman of ours also, *Iohannes Scotus*, wrote a * booke of the same matter, and to the same sense, who for his extraordinarie great learning in those tymes, was surnamed, *Iohn the wyse*.

* *See Lanfranc. lib. de sacrã. euchar contrã Berengar. where this book is mentioned & the cõtẽts therof*

And in ENGLAND, in the dayes of *Ælfricke* an *Abbot*, (Anno 975) there was an auncient Homilie, which the sayde *Ælfricke* at the command of *Wulfstane* Arch-bishop of *Yorke*, translated out of *Latine* and *Saxon*, into *English*, synodicallie

dicallie appoynted to bee read to the people, for their instruction, at everie *Easter*, before the receaving of the holie Housell, (as he calleth the Sacrament) wherein the verie same doctrine, set downe by *Bertram*, and professed now by vs, is clearlie set downe, as the sayde Homilie at large may bee seene, in Master *Iohn Foxe* his Booke of Martyres.

Fox Marty rolog. pag. 1119. edit. 1576.

Yet at last, errour in the times of ignorance, and Papall vsurpation so farre prevailed, that (Anno 1215) it was established as an Article of fayth: so that as *Scotus* affirmeth truelie, before the Councell of *Laterane*, it was no doctrine of fayth, (sayeth hee.)

Scotus cited by Bel l. 3. de Euchar. c. 23.

CHAPTER XIX.

The Noveltie of halfe Communion, or with-holding

ding the Cuppe from the people.

FOR the cleare detection, of the Noveltie of this sacrilegious errour, first their owne Canonized *Aquinas* (and with him *Lyra*, and others) declare, according to the custome of the anncient Church, all the people as they did communicate of the bodie of Christ, so did they also of His blood, (sayeth hee.)

Aquin. in Iohan. 6 Lyra in 1. Cor. 11.

And if wee aske at their owne *Cassander*, how long this custome did continue in the Church of Christ? hee will tell vs, saying, It is sufficientlie certayne, that the vniversall Church of Christ, even vnto this day, did celebrate the Sacrament vnder both kyndes, and that the Westerne or *Romane* Church, more than a thousand yeares after Christ, (chiefelie in the solemne and ordinarie celebration of this Sacrament) did giue the same in both kyndes, both of

Cassand. cõsult art, 22

of breade and wine, to all the members of the Church of Christ: which is manifeſt, (ſayeth hee) out of the innumerable Teſtimonies, both of *Greeke* and *Latine* Fathers.

See them cited and ſet down by Caſſander, conſult. art. 22. pag. 1034.

And if, then, wee inquyre, when this cuſtome of communicating in one kynde, began in the *Romane* Church generallie to be receaved, their owne *Gregorie de Valentia*, in lyke-manner will tell vs, That it was but a little before the Councell of *Conſtance*, which was holde in Anno 1414.

Valentia de legitimo uſu Euchar. c. 10.

There-after, if wee come to the Councell of *Conſtance* it ſelfe, where it was firſt decreed, and inquyre of the Noveltie thereof, they are forced to confeſſe, that Chriſt inſtituted this venerable Sacrament, in both kyndes of bread and wine, & gaue it ſo to His Diſciples, (ſay they) as alſo, that in the

Cõcil. Conſtance Seſſ. 13.

the primitiue Church, the ſame was receaved by the faythfull in both kynds, and that for eſchewing ſome perills and ſcandalls, this cuſtome was thought fit to bee altered.

Next, after the cleare and confeſſed Noveltie of this poynt, both in altering and mayntayning of Chriſts inſtitution, if wee will examine out of their owne confeſſions, whether it bee beſt to adheare to Chriſts inſtitution, who gaue it in both kyndes, or not, *Bellarmine* will teach vs a generall rule, ſaying, It can not bee doubted of, but that is beſt, (ſayth hee) and moſt fit to bee done, which Chriſt Himſelfe did. But to ſubſume, Chriſt gaue the Sacrament of His bodie and blood vnder both kyndes: therefore inevitablie it followeth, that without doubt, it is fitteſt and beſt, to giue it as yet in both kyndes. *Bell. l. 4. de Euch. c. 7. §. quia vero.*

Wherefore in expreſſe wordes, not onelie did *Ruardus Tapperus*, Deane

Tapperus cited by Caſ. ſand. pag. 1034.

Deane of *Louane* ſay, that it were better and more covenient to giue it ſo, as beeing more agreeable to the inſtitution of Chriſt, His example, and Fathers of the primitiue Church; but alſo their owne *Caſſander* ſetteth downe the particular, and pregnant reaſons, why it is better to giue it ſo, vnder both kyndes, and why the primitiue Church ever ſo gaue it: 1. becauſe of the inſtitution and example of Chriſt, who gaue this Sacrament in both the Elementes vnto His Diſciples, repreſenting then the perſons, (ſayeth hee) of the whole faythfull communicants: 2. becauſe they did belieue in the Sacrament, by the Element of the wine, that there was ſignified a certayne peculiar grace, of the blood of Chriſt, to wit, according to Chriſts wordes, *The remiſſion of ſinnes*: 3. becauſe thereby was repreſented the full Paſſion of Chriſt, which did conſiſt in the oblation of His bodie, and the ſhedding

ſhedding of His blood, according to that of S. PAVLL, *As oft as yee ſhall eate of the bread, and drinke of the Cup, yee ſhall ſhow the LORD'S death till His agayne comming.* 4. becauſe our perfect feeding, or nowriſhment, is thereby ſignified, which is vſuallie not onelie by meat, but by drinke alſo: and 5. becauſe lyke-wyſe is ſignified thereby, the perfect redemption of man, in His bodie, by the oblation of Chriſts bodie, and in his ſoule the fountayne of lyfe, (which is ſayde to bee in the blood) by the ſhedding of Chriſts blood.

So that it is not without cauſe, that one of their owne Popes, *Gelaſius*, ſayde, That the divyding of one and the ſame Sacrament, can not bee done without great ſacriledge, and therefore that hee commanded, that eyther the whole Sacrament vnder both kyndes ſhould bee taken, or elſe that theſe ſuperſtitious perſons, who

Gelaſ. cited by Gratian. part. 3 decret de conſecrat. diſt. 2

who will not participate of the Cup, bee debarred from the Sacrament altogether.

Lyke-wyse, as they haue withdrawne the Cup from the people, so they haue also taken away a significant Rite, in giving to them a wafer for bread, without fraction, which was acted and instituted by CHRIST, to signifie the breaking of His Bodie, and of the confessed Noveltie whereof, let Cardinall *Cajetane* witnesse, saying, In the primitiue tymes, that the Church did vse fraction of the bread, when the Communion was given to the people, even the verie Actes of the Apostles doe testifie, in imitation of CHRIST, as I belieue, (sayeth hee) *Who tooke bread, and blessed it, and brake it, and so gaue it to His Disciples.* But it was afterward that the Church vsed severallie little Hosties, which nowayes may bee broken.

Cajet in 1. Cor. 10.

CHAPT

CHAPTER XX.

The Noveltie of the MASSE, where-in the Prieſt onelie receaveth.

FIrſt, for the clearing of the Noveltie heereof, having before ſpoken of the Noveltie of the name, wee ſee that it hath no warrand in holie Scripture, being contrary both to the inſtitution of CHRIST, and to that name which it getteth from the holie Apoſtle, *Of a Communion*: for in the inſtitution wee ſee there was fraction of Bread, which fraction was for diſtribution, and this diſtribution, was for common participation, everie one with another, as wee ſee, 1. COR. 10. 17. and as it was ſayde of the Cup alſo, *Drinke yee all of this*, or, *Divyde it amongſt you.*

See the firſt part of this Treatiſe, c. 19.

Next, it is agaynſt the name of

1.Cor 10.16 *Communion*, which the Apoſtle giveth it, for therefore is it called a Communion, (ſayeth their *Hugo Card. in ſpeculo Eccleſiæ.*) becauſe in the primitiue Church, the people did communicate thereof daylie: neyther properlie can it bee called a Communion, (ſayeth their *Caſſander*) except moe than one participate.

Caſſand. cõſult. art. 24 The ſame is contrarie alſo, to the alleadged Canons of the Apoſtles, and wrytings of the Fathers: for thus ſayeth their owne *Cochleus*, Of olde, all, both Prieſts and people did communicate together, as appeareth by the Canons of the Apoſtles, and wrytings of the auncient Fathers.

Cochl: in de ſacrif. Miſſæ cont. Muſculũ.

In lyke-manner, the ſame contradicteth their owne Canon of the Maſſe directlie, their owne *Caſſander* telling vs, That therein the Prieſt prayeth not onelie for himſelfe, and his owne communicating, but alſo for thoſe who doe communicate with him, ſaying,

Caſſand. ſupra.

Bee

Bee mercifull to as manie of vs, as haue beene partakers of this Altar: and chiefelie in his prayer after the Communion, hee seemeth to pray onelie, (sayeth hee) for those who haue beene communicants.

In lyke-manner, *Oda Camera-censis*, wryting on the Canon of the Masse, affirmeth, That those solitarie Masses were not of olde, (sayeth hee) in vse in the Church, seeing that no Masse was without a collect, that is, some number who did offer, and participate of the Sacrament together. *Cassand. ibidē.*

Their owne *Durandus* lyke-wyse telleth vs, saying, In the primitiue Church, all who were present at the celebration of the Masse, did everie day communicate, because all the Apostles did drinke of the Cup, according to the LORD'S command, *Drinke yee all of this*: and their oblation was a great loafe, (sayeth hee) which was sufficient for all, *Durand. rationale divin l. 4. c. 53.*

and which cuſtome the *Grecians* are ſayde to keepe even vnto this day. Which thing alſo their *Toloſſanus*, *Belethus*, and ſundrie others, teſtifie.

Toloſſanus l. de vitib. c. 58.

Belethus in explic. can. rap. 30.

And to adde the famous teſtimonie of Pope *Innocent* the third, In the primitiue Church, (ſayeth hee) everie day thoſe who were preſent at the celebration of the Maſſe, were wont to communicate. And all the beſt learned doe acknowledge, (ſayeth their *Caſſander*) this to haue beene the ancient cuſtome, of the *Romane* Church in particular: which cuſtome how it hath ceaſſed, is to bee marveled, (ſayeth their *Hofmeiſterus*) and it is to bee indevoured, that this good cuſtome, (ſayeth hee) may bee reſtored to the Church.

Innoc. 3. l. 6. myſter miſſæ c. 5. Caſſand. de ſolit. miſſis. 1. Hofmeiſterus cited by Caſſand. ibid.

CHAPT

CHAPTER XXI.

The Concluſion of this Treatiſe.

THus having demonſtrate the Noveltie of Poperie, and detected the ſame to bee the latter ſowne Tares in the LORDS Field; wee ſee that the Antiquitie whereof they ſo much bragge, belongeth nowayes to them, more than the living chylde to the falſe mother: and if the *Romane* Church in theſe poyntes formerly diſcovered, will needes ſtill clayme Antiquitie at all, it is maniſeſt, that no other can bee yeelded vnto her, than that which was yeelded to *Iudah*, and *Iſraell*, by the Prophet *Ezekiell*, vnder the names of *Aholah*, and *Aholibah*, to wit, *That ſhee is olde in her Adulteries, the ſometyme faythfull Citie,* (as ſpeaketh *Iſaiah*) *Ezek.* 23.43 *Iſaiah* 1.21.

having become an Harlot: and, as ſays *Lyrinenſis* in the ſame place, nowbeing a filthy Borthel, of wicked and prophane erroures, where a ſacred ſtore-houſe was before, of chaſte and vncorrupted trueth, CHRIST'S ſheepe-folde beeing peſterd with diſguyſed Wolues: and (as it was objected to PAVLL concerning the *Grecians*) theſe thinges beeing brought within the Temple, which haue defyled the holie place.

As *Elihu* then ſayde of himſelfe,

Iob 32. 6. *That hee was but of yeſterday, in comparison of* Iobs *elder friends*; even ſo may Poperie juſtlie in lyke-manner confeſſe of her ſelfe, that ſhee is but of yeſterday, in reſpect of that eternall Goſpell

Revel. 14. 6. ſpoken of in the *Revelation*, and the Popiſh Church beeing the meretricious mother onelie, of ſuch baſtard births, lyke brats of *Babell*, as ſhee may well father vpon the broodie braine of vaine mans invention, puft vp (as the Apoſtle

Apoſtle ſpeaketh) by his fleſhlie mynde, but can never ſay with *Iacob* of ſuch, *Theſe are the children which the LORD my GOD hath given mee.*

Let no man therefore marvell, that wee haue come out of *Babell*, as the LORD'S obedient people, leſt wee ſhould partake of her ſinnes, and ſo receaue of her plagues; nor thinke that wee haue forſaken *Rome*, farder than ſhee hath forſaken the trueth, and her former eſtate, when ſhee was once the faythfull Citie: it beeing our duetie (as ſayeth *Lyrinenſis*) to receaue true teachers with the Church; but not with falſe teachers in the Church, to deſert the true fayth of the Church, and embrace Novelties. For if anie man follow him, (ſayeth *Ignatius*) who haue departed from the trueth, hee ſhall never inherite the Kingdome of GOD: and hee who departeth not from a teacher of lies, ſhall bee condemned

Ignat Epiſt. 6. ad Philadelph.

demned to Hell fire: for neyther muſt wee depart from them who are godlie teachers, nor muſt wee haue fellowſhip with theſe who are wicked.

Let her therefore with *Epheſus*, returne to her firſt loue, renounce her Whoredomes, quyte her Erroures, reject her Novelties, forſake her Idolatries, and from *Babell*, turne *Bethell*; elſe wee ſolemnlie proteſt, that wee would haue cured *Babell*, but ſhee would not: and as LYRINENSIS ſpeaketh, That our care is heereby to reduce the ſeduced multitude of the world, ſtricken with the cruell tempeſt of repentiue Hereſie, from new broached errour, to the auncient fayth; from the phrenesie of Noveltie, to their wonted health; and from the blindneſſe of former darkneſſe, to the primitiue light of moſt ſacred Trueth: that ſo, GOD may haue glorie; the Church, her luſter; Satan, an over-throwe;

BABELL

Babell, a downe-fall; the Saynctes may haue joye; and Veritie, the victorie.

AMEN.

Glorie to Him who giveth abilitie to the faynt, & increaseth strength in them who haue no might, Isaiah 40. 29.

AN APPENDIX

To this Treatise Of the Noveltie of Poperie:

Clearlie showing next, The antiquitie of the Protestant Religion.

HAving thus singled out Poperie, from the profession of true Christian Religion, as Chaffe from the Corne, or Popple rather from the good Wheat; and having shownethe Noveltie thereof, as of

as of a diſeaſe which hath overtaken a bodie, which was ſound and healthfull at firſt, but lyke BABELL had neede of cure at laſt; it will not bee amiſſe to ſet downe the points of the true Chriſtian Religion, which is that onlie Auncient, Catholicke, and Apoſtolicke Fayth, *Which was once* (ſayeth S. IVDE) *delyvered to the Sayncte*s, and which in all the poſitiue poyntes thereof, wee at this day contende for and profeſſe, and wherein alſo our verie adverſaries doe not diſſent from vs.

Which thing doeth ſerue, 1. to ſhow the great advantage that wee haue of them heerein, to wit, that what are the poſitiue poynts of our Religion, therein they agree with vs, and cannot ſay but the ſame is the trueth: but in all the former poyntes of Poperie, which they doe profeſſe, wee juſtlie diſagree from them, becauſe of the proven Noveltie thereof, and

and disagreement from the Word of GOD. Next, this shall serue to answere two ordinarie and customable questions of theirs; to wit, 1. whereby they aske, where was our Religion befor *Luther?* and 2. what became of the soules of our fore-fathers, who dyed before the reformation?

First, then, this Catholicke antiquitie of our doctrine, wee shall proue, GOD willing, by the playne induction onelie of the positiue poyntes thereof, wherein (as is sayde) our verie Adversaries the, *Romanists* themselues, doe agree.

First, therefore, concerning the Scriptures, wee say, according to Scripture, that they are the sure and safe rule of fayth: and so sayeth *Bellarmine* with vs: The Scripture is the rule of our fayth, most sure, and most safe, (sayeth hee.)

Bell. l. 1. de verbo c. 2.

2. Wee say, that all doctrines of fayth and manners, which are simplie necessarie for all men, are playnlie

playnlie ſet downe in Scripture: and ſo doeth *Bellarmine* profeſſe, that as this was the doctrine of *Auguſtine*, ſo it is true of the doctrines of fayth, (ſayeth hee) which are ſimplie neceſſarie for all men to ſalvation. *Bell. l. 4. de verbo c. 11. § vltimo.*

3. Next to the word, to come to the Sacramentes, wee ſay, that Baptiſme, and the LORD'S Supper, are the two proper Sacramentes, inſtituted by CHRIST vnto our ſalvation: and this *Bellarmine* alſo confeſſeth, ſaying, Of Baptiſme, and the LORD'S Supper, there is no queſtion at all. *Bell. l. 2. de effectu ſacrã. c. 24.*

4. Wee ſay, that in the Lords Supper, the bodie and blood of CHRIST is preſent, not onelie in a ſigne or figure, but truelie and reallie; yet ſpirituallie, and myſticallie: and ſo doeth *Bellarmine* confeſſe, as *Bernard* teacheth in his ſermon of S. *Martine*, where hee ſayeth, That in the Sacrament is exhibite vnto vs, the true ſubſtance of Chriſts fleſh; but yet ſpirituallie, not carnallie (ſayth he.) *Bell. l. 1. de Euchar. c. 20. §. 30. vegula.*

5. From

5. From the word and Sacraments to come to the Church, we say that the Rocke whereon the same is built, is CHRIST: and so granteth *Bellarmine*, saying, No man doubteth, but Christ is that Rocke.

Bell. l. 1. de Rom. pont. c. 10.

6. As Hee is the Rocke and Foundation, wee say in lyke-manner, that Hee is the onelie Head and King of His Church: and so sayeth *Bellarmine*, Onelie Christ is the head of all the Churches, and all others vnder Him are not heads nor Princes thereof.

Bell l. 2. de Rom. pont. c. 31.

7. As Hee is onelie King, so is Hee the high Priest thereof, whose righteousnesse and sufferinges, in our justification, is made ours; so that wee may offer vp the same vnto the Father as ours, for the remission of our sinnes: and so sayeth *Bellarmine*, That Christ is called our righteousnesse, because Hee hath satisfied the Father for vs, and so gifteth vnto vs that satisfaction, (sayeth hee) and communicateth it to vs, when

Bell. l. 2. de justif. c. 10.

Hee

Hee justifieth vs, that it may bee called our satisfaction and righteousnesse: and this way it is not absurde for anie man to say, that Christs righteousnesse and merites are imputed to vs, (sayeth hee) seeing they are so given and applyed to vs, as if wee our selues had made satisfaction to GOD.

8. Wee say, that good workes are necessarie to salvation, as *Bellarmine* acknowledgeth, saying, *Calvin* and *Luther* doe teach, That good workes are to bee done, and in some sort are necessarie, † seeing they affirme, that it is not true fayth, which bringeth not foorth good workes: and so saye the *Romanistes*, jumping heerein with vs.

Bell. l. 4. de justif. c. 1.

† *Ephes. 2. 10.*

9. Yet, notwithstanding that wee affirme them to bee necessarie, wee saye, That to obtayne salvation, it is the onelie safe way to put our whole confidence in the onelie mercie of GOD, and merites of CHRIST onelie: and so sayeth *Bellarmine*, For the vncertaintie

Bell.l. 5. de Justif. c. 7. certayntie of our owne righteousnesse, and danger of vaine glorie, (sayeth hee) it is safest to repose our whole confidence, in the *onelie* mercie and free favour of GOD.

10. Lyke-wyse, for religious worshipp, wee say, that the holie Trinitie is to bee so worshipped, and to GOD onelie wee should pray, as the authour and giver of all good thinges: and so sayeth *Bellarmine*, That this most divyne excellencie is to bee worshipped; and it is most evident, that GOD is to bee prayed vnto, (sayeth hee) yea, GOD *onelie*, as the authour of all good giftes. *Bell.l. 1. de Sanct. c. 20.*

11. Wee say, that after this lyse there is Heaven prepared for the godlie who die in the LORD, and Hell for the wicked who die not in the LORD: and so sayeth BELLARMINE, Calling the South, whereinto the tree is sayde to fall in ECCLESIASTES: Heaven; and by the North, that Hell is vnderstood. *Bell.l. 1. de Purg. c. 12. §. resp ad literam.*

12. Last

11. Laſt of all, in a word; wee belieue the holie Trinitie, and whole Articles of the Creede, which contayne the whole ſumme of the Chriſtian fayth; ſo that heereby the Antiquitie of our doctrine and Religion, and in all the fore-named poſitiue poynts thereof may bee cleerlie ſeene, beſide which what-ſo-ever doctrines of fayth, ſince haue beene vented and invented in Popery, as the latter ſuperſemination of Tares, is branded with that Apoſtolicall Anathema, and is to bee rejected.

Therefore, for our part, wee ſay with *Vincentius Lyrinenſis*, Let that veſſell of election (to wit, PAVLL) crye, and that teacher of the Nations, and that trumpet of the Apoſtles, that preacher of the World, and who had knowledge of the verie Heavens: Let him (I ſay) crye, and crye over and over agayne, and vnto all men, and ever, and everie where let him by his letters proclayme,

clayme, *If anie man ſhall teach anie doctrine of fayth which is new, let him bee accurſed.*

AN ANSWERE,

Then, 1. to that vſuall and cuſtomable Queſtion,

Whereby the *Romaniſtes* aske vs, where was our Religion before *Luther*?

HAving therefore, in-inſtanced the poſitiue poynts of our doctrine, which are the verie found

foundamentall poyntes of Christian Religion, helde ever, and mayntayned as truethes, in the verie bosome of the *Romane* Church even vnto this day, as is cleare by their former confessions, wee see how easie it is to answere to their vulgar question, whereby they aske, where was our Religion before *Luther*?

Indeede as that woman described in the REVELATION, *Thorow the furie and crueltie of that red Dragon, was driven for a time into the Wildernesse*, (which the *Rhemistes* themselues expone to bee the true Churches lurking for a season in time of persecution) so this hath beene the condition of the professoures of the trueth, sundrie tymes to bee brought to a verie few number, and by persecution made lyke-wyse to lurke in the tyme of errours prevayling: which wee may see clearlie in that tyme whereof S. IEROME speaketh, when the whole world groaned,

Hier. dialog. adv.

Luciferianos. Athanasius ad solitariã vitam agẽtes. Stapleton l. 2. princip. doctrinalium c. 18. Pererius in Dan. l 15. in verba veniet tẽpus. Abbas in Revel. p. 2.

groaned, and wondred, that it was turned *Arrian*: and of which tyme *Athanasius* thus complaineth, What Church now doeth freelie worship, (sayeth hee) seeing if it bee holie and true, it lyeth vnder manie dangers: and if there bee in anie place, faythfull servantes of CHRIST, (as there bee) yet they are hid, lyke that great Prophet ELIAS? So that the profession of the Orthodoxe fayth, (sayeth *Stapleton*) was then but with a few, and those lyke-wyse living in exyle.

As also, the verie *Romanistes* themselues giue vs to vnderstand, that the same shall bee the estate of the true Church, in the time of their pretended Antichrist, to wit, that then the true worship, (sayeth their Iesuit *Pererius*) shall bee onelie in private, and the whole Congregation of of the godlie shall bee hid, (sayth *Ioachim Abbas*.) For so shall the Elect bee wyse vnto themselues, that they shall not presume to practise

riſe openlie, becauſe that darkneſſe ſhall prevayle: and as the *Rhemiſtes* affirme, The externall ſtate of the *Romane* Church, and publicke intercourſe of the faythfull with it, is lyke to ceaſſe: and the communion of Chriſtians with the ſame ſhall bee onelie in heart, (ſay they) and their worſhip in private. *Rhem annot in 2. Theſſ. 2. 3.*

Therefore, what was the eſtate of true Religion, and the profeſſoures thereof, in the time of Arrianiſme prevayling, or to bee in the tyme of their pretended Antichriſts prevayling, it were not abſurde for vs to ſay, that the ſame was the eſtate of true Religion, and profeſſoures thereof, in the tyme of the prevayling of Poperie, which wee count Antichriſtianiſme.

But yet to come nearer them, in anſwering to this queſtion, wee ſay, that as it is eaſie to anſwere, if it were asked in lyke-manner, Where were GOD'S people before they came out of BABELL? *Revel 18. 4.*

by

by replying thus, that they were even in BABELL it selfe: even so our Religion, which consisteth in the mayne positiue poyntes forenamed, and wherein wee agree, the same was in the bosome of the *Romane* Church it selfe, (as hath beene showne) helde by the Doctoures thereof, and preached and preserved by them, in the verie tyme of erroures greateſt prevayling, the same beeing in their mouthes as the vncorrupted text of the Law, and sound doctrine of the *Iewish* religion, (in manie thinges conforme thereto) was in the mouthes of the *Scribes* and *Pharisees*, who in that respect were sayde to sit in *Moses* Chayre, and the people were commanded by our SAVIOVR to heare them. But in so farre as those *Pharisees*, (lyke the *Romanistes*) joyned their owne traditions to the Law of GOD, teaching them for doctrines, and put false Glosses vpon the Law it selfe, in that respect our SAVIOVR declared them

hem to be blinde guydes, and wil-
d all men to beware of the leaven
f their falſe doctrine.

Agayne, if they aske In theſe
oyntes wheerein wee diſagree
nd oppoſe them, where was our
eligion before *Luther?* wee an-
were, that the ſame was pro-
ſſed, taught, and mayntayned
y the *Romane* Church her ſelfe,
n her purer integritie, and by the
ncient Fathers, both in the
reeke and *Latine* Church: and
anie of their owne latter Do-
toures, who lived manie hun-
reth yeares long before *Lu-*
her, as

1. That the Bookes of APO-
RYPHA, are not Canonicke
cripture, not onelie doeth *Atha-*
naſius, *Hilarie*, *Ruffinus*, and
amaſcen declare, bnt alſo S.
rome, and with him *Lyra*, telleth
s, That the whole Church In
hoſe tymes helde ſo, long before
uther.

2. That all doctrines of fayth
nd manners, neceſſarie to ſalva-
tion,

The particular places are noted, and the words ſet down, after

the particular poynts of doctrine handledorderlie, as they lye in the first part of this Treatise, and in the witnessing of Antiquitie, subjoyned in everie poynt to the

tion, are contayned in Scripture, without vnwritten traditions, *Athanasius*, and *Augustine*, with dyverse others haue taught, long before *Luther*.

3. That the Scripture is plaine in all thinges necessarie to salvation, and therefore should bee read by the people, and nowayes with-holden from them, *Augustine*, *Chrysostome*, *Theodoret*, with sundrie others mayntayned this, long before *Luther*.

4. That the true Church, or number of Orthodox professours, hath beene redacted sometymes to a verie few, who haue beene made to lurke for a tyme, because of cruell persecution, S. *Ierome*, *Ambrose*, and *Athanasius*, haue demonstrate, long before *Luther*.

5. That the Bishop of *Rome* may erre, and hath erred, the sixt generall Councell helde at *Constantinople*, of 289. Bishops, and the seaventh generall Councell assembled at *Nice*, declared this in the person of *Honorius*, with sundri

fundrie latter *Romane* Doctoures, long before *Luther*.

6. That the Bishop of *Rome* had no supremacie over the whole Church, as *Vniuersall Bishop* thereof, nor yet anie other, S. *Cyprian*, and their owne Pope *Gregorie* the first, hath at length mayntayned, long before *Luther*.

7. That publicke Prayers, or anie other divyne Service in the Church, should not bee sayde in a tongue vnknowne to the people, (beside S. PAVLL) *Ambrose*, *Chrysostome*, *Sedulius*, and *Haymo*, taught clearlie, long before *Luther*.

8. That GOD *onelie* is to bee prayed vnto, and neyther Sainct nor Angell, *Ignatius*, *Martyr*, *Origen*, and others delyvered, long before *Luther*.

9. That no Images are to bee anie wayes worshipped, the Councell of *Elliberis*, *Augustine*, and Pope *Gregorie* himselfe, with dyverse others declared, long before *Luther*.

10. That no Reliques of Saincts

authority of Scripture, whether I referre the Reader.

or Martyres, are to bee adored, S. *Cyrill* and *Ierome* did teach, long before *Luther*.

11. Agaynſt free-will, or the indifferencie thereof in the eſtate of corruption, eyther to good or evill, the Councell of *Orange* oppoſed it ſelfe, with *Auguſtine*, *Proſper*, and *Bernard*, and dyverſe others, long before *Luther*.

12. That wee are not juſtified before GOD by our owne works, or inherent righteouſneſſe, *Ambroſe*, *Bernard*, and manie moe mayntayned, long before *Luther*.

13. That none is able in this lyfe to keepe GOD'S Lawe perfectlie, let bee to ſupererogate, *Lactantius*, *Firmianus*, *Ierome*, and ſundrie others haue teſtified, long before *Luther*.

14. That no man is able by his owne workes, to merite eternall lyfe, S. *Baſill*, *Auguſtine*, *Bernard*, and manie moe haue clearlie demonſtrate, long before *Luther*.

15. That there is no *Purgatorie*, or place

or place, where the ſoules of the godlie goe vnto after this lyfe, but onelie Heaven, *Cyrill*, *Gregorie*, *Nazianzen*, and dyverſe others haue taught vs, long before *Luther*.

16. Agaynſt the abſolute neceſſitie of the Baptiſme of Infants, *Auguſtine*, *Bernard*, and others haue inſtructed vs, long before *Luther*.

17. That there is no Transſubſtantiation in the Sacrament of the LORD'S Supper, *Ireneus*, *Theodoret*, Pope *Gelaſius*, *Bertram*, and ſundrie others haue clearlie declared, long before *Luther*.

18. That the Cup ſhould not bee with-holden from the people, *Ignatius*, *Iuſtine Martyr*, and *Chryſoſtome* taught, and as the Councell of *Conſtance* granteth, the primitiue Church practiſed; yea, as *Caſſander* ſhoweth vs, the whole *Romane* Church mayntayned and practiſed, for the ſpace of a thouſand yeares, long before *Luther*.

19. That in the Masse, there is no proper propitiatorie sacrifice for the quicke and the dead, *Chrysostome*, *Eusebius*, *Ambrose*, with manie others, even of their owne latter Doctoures, as *Lombard*, and *Aquinas*, haue taught vs, long before *Luther*.

And if they inquyre farder, of anie people, before *Luther*, who professed as wee doe, and opposed these doctrines of Poperie, which wee this day oppose? wee name to them the *Waldenses*, (as they tearme them) of whom their owne *Rayner* testifieth, That there were in everie countrey of them, and that they lived righteouslie, and believed all thinges aright concerning GOD, and helde all the Articles contayned in the Creede; onelie that they spake agaynst the Church of *Rome*, to wit, her corruptions: the particulars where-of, their owne *Thuanus* declareth to bee these, That they spake agaynst *Purgatorie*, the Sacrifice of the Masse,

Rayn. Lib. contra Waldens. c. 4.

Thuanus l. 6. Hist. de do-

Maſſe, the worſhipping of Saynctſ, and Soule-Maſſes, &c. And therefore, againſt whom *Innocent* the third, cauſed preach a Cruſado every where for their extirpation, as their owne *Charter Monke*, the Author of *Faſciculus Temporum*, doeth teſtifie. *ctrin. Waldenſ. in Faſcic. Temp. in vita Innoc. 3.*

And tho they would ſay, that yet theſe doctrines of ours, wherein wee oppoſe them, and they diſſent from vs, were not generallie receaved, nor had a perpetuall ſucceſſion of Paſtours profeſſing the ſame ever expreſſlie, and from the beginning, wee may juſtlie anſwere, that this was becauſe theſe doctrines of Poperie, which they now mayntayne, lyke the Tares, did not peepe out at firſt after their ſowing, nor were they receaved in the Weſterne Church generallie to bee believed, till of latter tymes, (as hath beene alreadie proven, in the detection of the Noveltie of the whole poyntes of Poperie) more than

the *Pharisees* leaven and traditions, which our SAVIOVR opposed, were in the *Iewes* Synagogue.

As lyke-wyse themselues clearlie confesse, That the present *Romane* Church, hath at this day receaved some doctrines of fayth, which shee helde not of olde, (as *Stapleton*, and others with him declare) and for which, not-withstanding they can not assigne, a perpetuall succession of Pastors, at all tymes professing the same.

Stapleton in defens authorit. Eccles. l. 1. c. 2. sect. 5.

AN

AN ANSWERE,

To that other common and customable Question of the Romanistes,

Whereby they aske, what became of the soules of all our Predecessoures, who died in the tyme of Poperie, before the Reformation?

WHerevnto it may bee answered, that in *Paganisme* indeede there was nothing could saue, nor no word of grace, but in the most ignorant and corrupt

tyme of Poperie, there was ever ſo much light and knowledge to bee had of the myſterie of redemption, and principles of fayth, lyke good Golde mixed with droſſe, and good Seede, tho growing amongſt Tares; that who-ſo-ever of our fore-fathers, did adjoyne themſelues to the common enſigne of the Chriſtian name, and had the knowledge of the common Articles of fayth, (in the vnitie whereof all doe agree, and vpon the ſole profeſſion whereof, admiſſion hath ever beene by Baptiſme into the Church of CHRIST,) and with this meane meaſure of ſaving and ſound knowledge, whoſoever joyned an holie and righteous lyfe, and ſpeciallie died relying onelie for ſalvation on the merites of CHRIST, (as allmoſt all did) theſe (I ſay) in a ſafe and holie ſimplicitie, contenting themſelues in thoſe tymes, with the former meaſure of knowledge, and beeing ignorant of the manie errours of Poperie, which make

vp the

vp the myſterie of iniquitie, died (wee hope charitablie) vnder the mercie of GOD, and are ſaved eternallie.

Neyther was it to bee accounted a ſmall happineſſe to them, that that by that invincible ignorance wherein they were detayned, wanting the meanes of farder knowledge, and which was then counted the mother of devotion, they were fred from the guiltineſſe of theſe erroures, which otherwayes might haue proven ſo prejudiciall to their ſoules, ſo that their ſober ſimplicitie, contenting themſelues with the common principles of Chriſtian Religion, and not ſuffered to dyue into the bottome of ſuch myſteries, (as are indeede the deepneſſe of Satan) was to them a happie ſort of ignorance, lyke *Adams*, not knowing of evill in his eſtate of Innocencie, which thereafter hee too well knew.

But as for them who now liue in the time of the light of the Goſ-

pell, when theſe foggie miſtes are diſpelled, which aroſe before out of the bottomleſſe pit, and obſcured both Sunne and Ayre; that is, (as ſayeth their *Valentia*) when ſome doctrines of fayth were buried in darkneſſe & overwhelmed as it were there-with, by errour, malice, or negligence of men: ſuch men (I ſay) who in ſo cleare Sunne-ſhyne, will yet remayne in willfull errour and ignorance, refuſing to heare GOD'S Word, the ordinarie meane of knowledge and converſion, vpon all ſuch is our Saviours ſpeach ſpoken of the *Iewes*, verified, *If I had not come and ſpoken vnto them, they ſhould not haue had ſinne:* and therefore, as it is ſayde, This ſhall bee their juſt condemnation, that light is come vnto the world, but they haue loved darkneſſe rather than the light. The lyke whereof can neyther bee ſayde of thoſe who then lived in the tyme of prevayling Poperie, nor of ſuch as liue in theſe

Valen tom. 3 diſp. 1 q. 1. p. 6. col. 102.

Iohn 15. 22

in theſe places now where the crueltie of inquiſition, and Poperie as yet onelie dominiereth, the eſtate of ſuch beeing onelie, the want of the meanes of the knowledge of the trueth; but the errour of the other beeing a perverſe diſpoſition, that they will not hearken to inſtruction, nor imbrace the trueth.

Of both which ſortes, (ſayeth S. *Cyprian*) If anie of our Elders haue not obſerved theſe thinges, eyther through ignorance or ſimplicitie, nor haue helde that which our LORD hath, both by His example and doctrine taught vs, the LORD may pardon (ſayth hee) the ſimplicitie of ſuch men: but wee can not bee pardoned at all, who beeing now admoniſhed, and inſtructed by the LORD, yet reject theſe admonitions and inſtructions of His: the firſt ſort beeing onlie lyke thoſe who followed *Abſolon*, ignorantlie in his rebellion againſt DAVID his *Cyprian Epiſt. 63. 13*

his father, and therefore as being excuſeable, are ſayde in holie writ, to haue done this in the ſimplicitie of their heart; whereas the other are lyke the complotters with him, and treaſonable adhearers to him, even to the ende.

FINIS,